XLVII Acuerdo

Antoinette Jackson.

THE ARMENIANS

The majority of Armenians in the San Francisco colony who have come to San Francisco within the past 30 years, are one of the city's cohesive groups.

Most of San Francisco's Armenians were business people of eastern Europe and Asia Minor, and therefore many of them prefer their homeland's inherited trade, namely, the rug business. The minority of them have their own stores, while the majority have a rug department in some of the larger stores.

Members of the Armenian colony patronize mostly the "Aravah", a restaurant at Fourth and Howard Streets.

The religious national holiday "The Feast of St. Vartan," is solemnly celebrated by them each May, and on this occasion they wear their native costumes. The women wear bloomers and dark bodices folded across their breasts, their hair in braids with handkerchiefs over their heads. The men's costumes consist of loose turkish trousers, collarless coats, and the red fez.

At the close of the celebration, they sing in chorus the song of freedom, called "Fatherland."

Their monthly newspaper "Dziadzan" meaning The Rainbow, has a circulation of approximately 1,000.

The Armenian congregation of the church "Gregorian" meets every two weeks in the Greek Church on Valencia Street. There are also some Protestant Armenians, who hold services at Mission Y.M.C.A.

There are several branches in San Francisco of National Armenian organizations; among them, the Armenian Benevolent General Union, the Armenian Progressive Society, the Armenian Brotherhood, and a Woman's organization connected with charitable institutions in America.

Their monthly newspaper "Orishman" meaning The Rainbow, has a circulation of approximately 1,000.

The Armenian congregation of the church "Oregorian" meets every two weeks in the Greek Church on Valencia Street. There are also some Protestant Armenians, who hold services at Mission T.M.C.

There are several branches in San Francisco of National Armenian organizations; among them, the Armenian Benevolent General Union, the Armenian Progressive Society, the Armenian Brotherhood, and a Women's organization connected with charitable institutions in America.

Antoinette Jackson

THE ARMENIANS OF SAN FRANCISCO

The Armenians have sailed the seas to make their home here. With them they have brought the fantasy of palms and white-shored blue bays, of arid steppes and the flocks of nomadic tribes.

Men and women whose ancestors have crossed the shadow of the Pyramids, who have left their ashes in the ghats of the Holy Mother Ganges, or worshiped in the scintilating vaths of Bangkok, now seek to unravel the thread of existence in their gathering places in San Francisco's streets.

S. A

(Sahak Anushian), whose name has become Isaac Sweet by that subtle metempsychosis of American naturalization, knows all about sultans, harems, the splendor of the seraglio, and of course, its beauteous inmates. Of the latter only by hearsay.

It would have been more than his life was worth to have taken even the tiniest peek into their gilded prison while he worked for the Sultan of Turkey in the Imperial Palace at Constantinople, 33 years ago.

To-day Sahak Anushian sits quietly smoking his hubble bubble in San Francisco's Armenian gathering place, Cairo, on Fourth street, while his partners, Hadji Merjanian and Harutun Marsbedonius serve him with choice near-Eastern delicacies. Lucullus and Marcus, the Epicureans at their best could hardly have excelled in culinary delicacy.

Sarma, for instance. Delicious! It is composed of vine leaves from Greece, wrapped around minced lamb, cracked wheat, parsley, and spices. Or again, shish kebab, which sound like a sneeze but isn't. Shish kebab - but stripe of tender mutton grilled over charcoal and served piping hot, impaled on a silver spear. Or maybe a dish of havidad - boiled chicken grilled - and its side dish of tatoun cucumber stuffed with rice, cracked wheat, saffron, peppers, and tomatoes.

Many Armenians are here. San Francisco, with its seething population, is redolent with the odor of musk and spices of far lands. And thus, while we sit with Sahak Amushian, sipping from tiny cups of viscidly sweet, aromatic Turkish coffee, we learn something of his Armenian compatriots in California

"This city alone has several thousand Armenians," he said. "Quite a few arrived here with little or no funds, glad to be in a free land, safe from the persecutions of the Near East. But they aren't afraid of work, and eventually become good substantial American citizens."

But Armenian food is unlike the food of any other country. It is natural therefore, that Armenians should congregate where they can indulge in foods which remind them of their former home. And, of course, where they can smoke the hubble-bubble, or narghileh as they call it, its crenelated upper bowl of burnished copper ladened with choice, suave Bosmian tobacco, topped with red-hot charcoal. The smoke filters through water in the lower bowl, while the smoker draws at an ivory mouthpiece with sinuous brightly threaded coils. In a room at the San Francisco's Armenian gathering place, "Cairo," Armenians play their favorite national games. A small coffee booth dispenses endless cups of Turkish coffee. The narghilehs bubble an eternal leit motif to the soft sibilant Armenian language and the clicking of Tavloo boards.

Tavloo is a game similar to backgammon, which has now invaded society in both the Old and New Worlds. It originated, however, in the Near East many centuries ere it came to Europe. For hours the patrons of the coffee room throw the dice and click the disks on the tavloo board. Ever and anon a snap of the fingers the only sign of exaltation or annoyance as the vagaries of the game fluctuate.

In another corner a group of men ruffle a deck of 36 cards in the game of Scambell. The omnipresent cups of steaming Turkish coffee rattle precariously as each player, at the conclusion of the game, snaps his cards in rapid succession before him.

The coffee room also supplies that delicious confection rahat lackoum or Turkish delight, as it is more commonly known. It has been said of rahat (lackoum) that its flavor brings to the palate the fragrance of beautiful flowers, is reminiscent of tinkling fountains in silk-bowered harems and that the exquisite romanticism of Arabian Nights' dreams are concealed with the sweet's pellucid rose pink and emerald depths.

And while they nibble on rahat (lackoum), and hear Sahak Anushian discourse on intimate life in the Sultan of Turkey's palace, the must perforce reflect on the glamorous bypaths and byways of San Francisco.

Sahak Anushian sits drawing blue smoke from his narghileh- his eyes still grow somewhat misty as he reminisces over his far away Armenia.

ARMENIANS IN SAN FRANCISCO

The Armenian migration to San Francisco began about thirty years ago and consisted of 3 or 4 families; since then the Armenians population has increased to about 1500. These are mostly farmers from the San Joaquin Valley, many of whom have acquired trades or businesses since arrival.

There are very few unmarried Armenians here, as one of the Armenian characteristics is to marry and establish home life.

In San Francisco there are three Armenian churches: the Armenian Apostolic,(the Old Orthodox Catholic) the Armenian Congregational, and the Armenian Presbyterian Church, all of which conduct services and Sunday school classes regularly.

The younger generation has largely adopted the English language. They have entered diversified fields, and one finds in the professional field, - consulting English attorneys, doctors, dentists, druggists and nurses; among craftsmen there are florists, cabinet-makers, rug merchants,(domestic and Oriental) tailors, shoemakers, grocers, candy-makers, barbers, restaurantmen, and electrical and mechanical engineers.

THE MALTESE

The Maltese have a fixed tradition that they are of Phoenician origin and that their ruins of ancient sanctuaries are Phoenician, although it is well-known to science that they are much older.

This is only the pride of an insular people to desire to hold up their heads with Italians and English and their aversion to being considered Arabs because of the Englishman's lack of ability to discriminate foreigners. Not that they are Arabic but they speak Arabic and probably Arabic of a very ancient kind.

From the results of various physiological tests, there is evidence that the Maltese are a comparatively pure race and not, as is commonly thought, a medley of various races. The island has been a colony of the Phoenicians, the Romans, the Arabs, the Sicilians; of the Normans, of the Knights of Malta and now of Great Britain, but it is doubtful whether the island was much more than a depot for the purpose of trade.

There is an old Maltese legend which tells of the expulsion from Palestine by Joshua about B.C. 1585 of a tribe which some scientists connect with the introduction into Malta of Arabic. This might explain the belief of the Maltese that they are Phoenicians, but the legend itself does not appear to be confined to Malta, for a similar one is recorded by Procopius to account for Phoenician colonies around the Pillars

of Hercules.

Other scientists prefer the theory that the Maltese are Hittites who wandered from their original home in Syria through North Africa and thence to Malta. There is a legend current in Tunis that the Maltese are from that place; it is thence ~~that~~ they may have made their embarkation, and this theory would also account for the use of the pure Maltese dialect in certain places in North Africa.

There is a legend among the people of Bxerri on Mt. Lebanon which maintains that the Maltese came hence, and the people of Algiers call the Maltese Syrians, and have a tradition that both fled from the East together. Around the Gigantia the country folk still believe that a golden calf is buried somewhere in the ruins; and on the whole it is very difficult to get away from this idea of some kind of Eastern connection; much of the folklore corroborates it. Father Magri, an authority on Maltese folklore, refers to the common use of the personal names Carmelo, Carmela, as showing a connection with the country of Mt. Carmel, and he also holds that the very usual family and place name Attard is derived from Astarte.

Throughout Maltese folklore there are frequent references to people "riding to Malta" which may be evidence that Malta was once connected by land with Africa. Of course it is a well-known fact that a shallow ridge connects the island with both

Africa and Sicily. Of course the reason may be that the tales originated on the African continent and it is certain that some of them remain among the Kabyles to this day in a slightly modified form.

The Armenians form a small community in this Metropolis, numbering about seven hundred people in all. They have various organizations with small memberships, which are as follows: "Armenian General Benevolent Union", "Hog", the aim of which is to aid Armenia, Armenian Orphan Society, and a few others. There are also two Protestant Churches and one Apostolic or Gregorian Church. We shall speak of these later.

The "Armenian General Benevolent Union" is one of the best and the oldest organizations. It was organized in 1900 in Cairo, Egypt, by a very wealthy and prominent man, Boghos Nubar Pasha, in cooperation with Yervant Ghoton Bey, Mr. Noradoungian and Mr. Vahan Malezian. Several years ago they had a large campaign when all the members contributed generously big sums of money. With this a town was erected in Armenia for the refugees and that was called "Nubarashen" in honor of the founder, Nubar Pasha, who contributed half of the amount himself.

At present, the center of this organization is in Paris, France, where there are many Armenians. It has branches wherever there is a large community. In all the prominent cities and towns of the United States we find branches of this union and its representatives.

In 1920 when a branch of this Union was organized here in San Francisco, it had a membership of fifty people, men and wo-

men, but now it has dropped to twenty. Their headquarters for America was in Boston at first, but now it is transferred to New York City. They have no club so they hold their meetings in some member's house once a month. Their trustees are composed of a president, a vice president, a secretary and a treasurer. None of these trustees receives salary.. They serve voluntarily for one year and then new trustees are elected, or oftentimes some members of the former trustees are re-elected to serve for another year. As they have no organized club, their address is changed each time a new secretary has been elected, since he or she receives all correspondence at his or her address.

Their object is to support and educate the orphans and, therefore, all the membership dues, which are three dollars a year, and all the profits from social entertainments, bazaars, balls, etc., given for its benefit, are sent through the central committee in New York to the principal trustees in Paris. This is used for the orphans and the needy Armenian immigrants in Greece, Syria, France, Balkan States and elsewhere. Several rug merchants and other business men in New York, Boston, Philadelphia, Chicago, Los Angeles and San Francisco are donating large sums of money every year for the cause of this extensive national organization. Some people have made their wills leaving thousands of dollars to this organization.

There are schools, orphanages, hospitals, nurseries, and so forth established and supported in the name of this reliable, trustworthy organization. It has done much good for the Armenian people everywhere, especially during the war, and after the war. Were it not for the help given by this organization, the condition of the refugees would be worse.

Lately, several times, thousands of poor homeless Armenians have been transported from Greece, Syria, France and Bulgaria to Armenia where home and work is being given them. All this philanthropic activity has been possible through the unique cooperation of its representatives and its individual members.

The Armenians form a small community in this Metropolis, numbering about seven hundred people in all. They have various organizations with small memberships, which are as follows: "Armenian General Benevolent Union", "Hog", the aim of which is to aid Armenia, Armenian Orphan Society, and a few others. There are also two Protestant Churches and one Apostolic or Gregorian Church. We shall speak of these later.

The "Armenian General Benevolent Union" is one of the best and the oldest organizations. It was organized in 1900 in Cairo, Egypt, by a very wealthy and prominent man, Boghos Nubar Pasha, in cooperation with Yervant Aghoton Bey, Mr. Noradoungian and Mr. Vahan Malezian. Several years ago they had a large campaign when all the members contributed generously big sums of money. With this a town was erected in Armenia for the refugees and that was called "Nubarashen" in honor of the founder, Nubar Pasha, who contributed half of the amount himself.

At present, the center of this organization is in Paris, France, where there are many Armenians. It has branches wherever there is a large community. In all the prominent cities and towns of the United States we find branches of this union and its representatives.

In 1920 when a branch of this Union was organized here in San Francisco, it had a membership of fifty people, men and wo-

men, but now it has dropped to twenty. Their headquarters for America was in Boston at first, but now it is transferred to New York City. They have no club so they hold their meetings in some member's house once a month. Their trustees are composed of a president, a vice president, a secretary and a treasurer. None of these trustees receives salary.. They serve voluntarily for one year and then new trustees are elected, or oftentimes some members of the former trustees are re-elected to serve for another year. As they have no organized club, their address is changed each time a new secretary has been elected, since he or she receives all correspondence at his or her address.

Their object is to support and educate the orphans and, therefore, all the membership dues, which are three dollars a year, and all the profits from social entertainments, bazaars, balls, etc., given for its benefit, are sent through the central comminttee in New York to the principal trustees in Paris. This is used for the orphans and the needy Armenian immigrants in Greece, Syria, France, Balkan States and elsewhere. Several rug merchants and other business men in New York, Boston, Philadelphia, Chicago, Los Angeles and San Francisco are donating large sums of money every year for the cause of this extensive national organization. Some people have made their wills leaving thousands of dollars to this organization.

There are schools, orphanages, hospitals, nurseries, and so forth established and supported in the name of this reliable, trustworthy organization. It has done much good for the Armenian people everywhere, especially during the war, and after the war. Were it not for the help given by this organization, the condition of the refugees would be worse.

Lately, several times, thousands of poor homeless Armenians have been transported from Greece, Syria, France and Bulgaria to Armenia where home and work is being given them. All this philanthropic activity has been possible through the unique cooperation of its representatives and its individual members.

Armenian

He was born of Armenian parents. His father was a wealthy contractor of government supplies. He had a Turk for a partner, and together they furnished supplies to the Turkish government. For many years they got along well, prospering in their business. Armenia was under Turkish rule, and their religions differed, the Armenians being Christians and the Turks Mohammedans. This caused much discord between the two races so the Turks formed a plot ~~was formed~~ to rid themselves of their rivals. About this time the father of this man became ill and soon afterward died. The father's brother was put in charge of their interests, but not being the businessman his brother was, it soon told on the business. Later, a fire was started in their place of business and all the books and records were burned. The Turk then claimed the business, and the brother, not having the records to prove his claim in court, was deprived of the business.

Not long after this, their remaining money being spent, this helpless family had to shift for themselves independently, one going one way and one another. This boy while yet very young, went to Constantinople, and later ~~secured~~ got a job carrying luggage for the guests in a large hotel. He was able to do this and go to school also. Con-

stantinople being a city of many languages, he soon found that he was handicapped, so he immediately began mingling as much as possible with the guests to learn what he could of the different languages. In this way he learned quite a little French and bits of other languages.

While he was still in school, war broke out and he, along with many of the other students, was called to go and fight for Turkey. He made up his mind that he would not fight for a country that took away everything his family had and left them destitute, so with the financial aid of a friend he had made at the hotel, he was able to buy his way aboard a boat bound for America.

He landed in New York without a cent in his pocket. In New York, he found Armenians who knew, or knew of, his father, so he was able to obtain enough money from them to bring him to California. He came to San Francisco and mingled with the Armenians there, and soon found a job washing pots and pans in one of the large hotels. This new job he despised very much. By chance one day a lady heard him singing. It seems that he had a good voice and this lady encouraged him to have his voice trained. He told her that he didn't have the money for that and how he despised the work he was doing. She told him she would see what she could do for him and asked if he were willing to leave San

Francisco and go to another state. To this he ~~said yes~~ and a little later this woman sent him the money to pay for his fare to Nebraska.

After he arrived in Nebraska, she secured him a job as elevator boy in one of the buildings there and also arranged for him to take vocal lessons. Being in a town where there were no Armenians he was able to learn our language quite rapidly so things went quite smoothly for about a year or more, but being exposed to the dampness and cold in the building where he worked he contracted a throat ailment and throught this his vocal cords were impaired. This was the end of his singing career.

Not liking the climate or being discontented to run an elevator he decided to leave Nebraska and come back to California where he liked the climate. He finally became engaged in the farming business in Fresno, and then came the war. He thought it his duty, and also he had the desire to repay the country which had been so good to him in many ways, so he joined the army and remained in it for two years. After being discharged he came back to Fresno and engaged in the farming business once more. He did quite well for some time until the price of raisins went down, ~~that being the~~ principal business in which he was engaged. After struggling along for a while he went broke, so he left Fresno and

came to Oakland without a cent. He wasn't in Oakland long, however, before he secured a job in a fruit and vegetable market. A little later on, with the financial aid of a friend he had made here he went into the fruit and vegetable business for himself. Within a year he had built the business up and accumulated quite a little money.

One day a beautiful young French lady came into his market and purchased a few vegetables. They were sort of attracted to each other immediately. This young lady came in every day or so and purchased something, and it wasn't long before they were on very friendly terms. She by this time had told him that she was a widow and had a little child to support, yet she had a good position in some downtown office. This man, although his vocal career had ended, was still fond of the opera and on every occasion that he could, he would attend. One day this young lady was in his store and he asked her if she would care to go the opera with him. She replied that she would be delighted and seemed to be greatly interested in his favorite amusement, so he secured two tickets and they went to the opera. After they went out together several times he became very infatuated with this girl; she appeared so saintly, and all. Thinking it about time to be married, he asked this young lady to be his wife and she accepted.

After this things were different. She quit her job in the downtown office, they moved into a forty dollar a month apartment, and put her baby in a home to be cared for, which cost him an additional thirty dollars a month. What with buying new clothes for herself and fancy things to eat it wasn't long until his bankroll began to diminish. Soon after this he would go home and find she had been entertaining her friends and liquor would be all over the place. After about a year of this he had lost not only his money but his business also. After it was too late he began to look for a way out, so on the advice of a banker friend of his and an attorney he finally succeeded in obtaining a divorce. He then found himself penniless again, also greatly in debt because of the purchases his wife had made unknown to him.

After this last ordeal and having lost so many times he was in a terrible state of mind and found himself deliberating whether he should commit suicide, leave town, or what, when finally the realization came to him that he must not give up, but must fight it out himself.

Not long after this, however, good luck came his way again. A quite wealthy market owner became very ill and could not could not continue with the management of his market, so his business agent came to this man and offered

him the fruit and vegetable department of ~~this~~ market on a percentage basis. He accepted, not having anything better to do, and the first year he saved over eleven hundred dollars. Just a little later he resigned and went into business again, this time with a partner. Together with what money he and his partner had and what they were able to borrow from the bank they purchased a complete market, building and all, with living quarters in the building. In this new business they did very well, having their living quarters along with the business and renting a part of the building for a furniture store.

One day, when in San Francisco, he called on an Armenian family with a friend of his and was introduced to a beautiful girl of his own race. After a long conversation with the family he discovered that this girl's brother had gone to school with him in Armenia. This newly found friendship continued for some time and finally he asked this girl to be his wife. Marrying an Armenian girl, however, is quite different from the ordinary marriage. Several hundred dollars are required for the wedding ceremony and he found himself quite pinched for money due to heavy payments that had to be made on the new business and the building they had purchased. After talking with his banker, this was arranged and he was now married again, this time to a

girl of his own race, and they had a beautiful wedding. Soon after this they settled down to business again.

About two years later he bought out his partner and he has the sole ownership of the business now. He and his wife have a beautiful little boy about two years old and they are all very happy together. The depression has made things bad for them as for most everybody else, but he thinks there are better days ahead, so both he and his wife try to look on the bright side of life until that time comes.

He was born of Armenian parents. His father was a wealthy contractor of government supplies. He had a Turk for a partner, and together they furnished supplies to the Turkish government. For many years they got along well, prospering in their business. Armenia was under Turkish rule, and their religions differed, the Armenians being Christians and the Turks Mohammedans. This caused much discord between the two races so the Turks formed a plot ~~was formed~~ to rid themselves of their rivals. About this time the father of this man became ill and soon afterward died. The father's brother was put in charge of their interests, but not being the businessman his brother was, it soon told on the business. Later, a fire was started in their place of business and all the books and records were burned. The Turk then claimed the business, and the brother, not having the records to prove his claim in court, was deprived of the business.

Not long after this, their remaining money being spent, this helpless family had to shift for themselves independently, one going one way and one another. This boy while yet very young went to Constantinople, later securing a job carrying luggage for the guests in a large hotel. He was able to do this and go to school also. Con-

stantinople being a city of many languages, he soon found that he was handicapped, so he immediately began mingling as much as possible with the guests to learn what he could of the different languages. In this way he learned quite a little French and bits of other languages.

While he was still in school, war broke out and he, along with many of the other students, was called to go and fight for Turkey. He made up his mind that he would not fight for a country that took away everything his family had and left them destitute, so with the financial aid of a friend he had made at the hotel, he was able to buy his way aboard a boat bound for America.

He landed in New York without a cent in his pocket. In New York, he found Armenians who knew, or knew of, his father, so he was able to obtain enough money from them to bring him to California. He came to San Francisco and mingled with the Armenians there, and soon found a job washing pots and pans in one of the large hotels. This new job he despised very much. By chance one day a ~~lady~~ heard him singing. It seems that he had a good voice and this ~~lady~~ encouraged him to have his voice trained. He told her that he didn't have the money for that and ~~how~~ he despised the work he was doing. She told him she would see what she could do for him and asked if he were willing to leave San

Francisco and go to another state. To this he said yes and a little later this woman sent him the money to pay for his fare to Nebraska.

After he arrived in Nebraska, she secured him a job as elevator boy in one of the buildings there and also arranged for him to take vocal lessons. Being in a town where there were no Armenians he was able to learn our language quite rapidly so things went quite smoothly for about a year or more, but being exposed to the dampness and cold in the building where he worked he contracted a throat ailment and throught this his vocal cords were impaired. This was the end of his singing career.

Not liking the climate or being discontented to run an elevator he decided to leave Nebraska and come back to California where he liked the climate. He finally became engaged in the farming business in Fresno, and then came the war. He thought it his duty, and also he had the desire to repay the country which had been so good to him in many ways, so he joined the army and remained in it for two years. After being discharged he came back to Fresno and engaged in the farming business once more. He did quite well for some time until the price of raisins went down, that being the principal business in which he was engaged. After struggling along for a while he went broke, so he left Fresno and

came to Oakland without a cent. He wasn't in Oakland long, however, before he secured a job in a fruit and vegetable market. A little later on, with the financial aid of a friend he had made here he went into the fruit and vegetable business for himself. Within a year he had built the business up and accumulated quite a little money.

One day a beautiful young French lady came into his market and purchased a few vegetables. They were sort of attracted to each other immediately. This young lady came in every day or so and purchased something, and it wasn't long before they were on very friendly terms. She by this time had told him that she was a widow and had a little child to support, yet she had a good position in some downtown office. This man, although his vocal career had ended, was still fond of the opera and on every occasion that he could, he would attend. One day this young lady was in his store and he asked her if she would care to go the opera with him. She replied that she would be delighted and seemed to be greatly interested in his favorite amusement, so he secured two tickets and they went to the opera. After they went out together several times he became very infatuated with this girl; she appeared so saintly, and all. Thinking it about time to be married, he asked this young lady to be his wife and she accepted.

After this things were different. She quit her job in the downtown office, they moved into a forty dollar a month apartment, and put her baby in a home to be cared for, which cost him an additional thirty dollars a month. What with buying new clothes for herself and fancy things to eat it wasn't long until his bankroll began to diminish. Soon after this he would go home and find she had been entertaining her friends and liquor would be all over the place. After about a year of this he had lost not only his money but his business also. After it was too late he began to look for a way out, so on the advice of a banker friend of his and an attorney he finally succeeded in obtaining a divorce. He then found himself penniless again, also greatly in debt because of the purchases his wife had made unknown to him.

After this last ordeal and having lost so many times he was in a terrible state of mind and found himself deliberating whether he should commit suicide, leave town, or what, when finally the realization came to him that he must not give up, but must fight it out himself.

Not long after this, however, good luck came his way again. A quite wealthy market owner became very ill and could not could not continue with the management of his market, so his business agent came to this man and offered

him the fruit and vegetable department of ~~this~~ the market on a percentage basis. He accepted, not having anything better to do, and the first year he saved over eleven hundred dollars. Just a little later he resigned and went into business again, this time with a partner. Together with what money he and his partner had and what they were able to borrow from the bank they purchased a complete market, building and all, with living quarters in the building. In this new business they did very well, having their living quarters along with the business and renting a part of the building for a furniture store.

One day, when in San Francisco, he called on an Armenian family with a friend of his and was introduced to a beautiful girl of his own race. After a long conversation with the family he discovered that this girl's brother had gone to school with him in Armenia. This newly found friendship continued for some time and finally he asked this girl to be his wife. Marrying an Armenian girl, however, is quite different from the ordinary marriage. Several hundred dollars are required for the wedding ceremony and he found himself quite pinched for money due to heavy payments that had to be made on the new business and the building they had purchased. After talking with his banker, the money was arranged and he was now married again, this time to a

girl of his own race, and they had a beautiful wedding. Soon after this they settled down to business again.

About two years later he bought out his partner and he has the sole ownership of the business now. He and his wife have a beautiful little boy about two years old and they are all very happy together. The depression has made things bad for them as for most everybody else, but he thinks there are better days ahead, so both he and his wife try to look on the bright side of life until that time comes.

X was a native of Armenia, but finding conditions oppressive there due to the political overlordship of the Turks, his father helped him to emigrate to the United States where he arrived in 1890.

X had some knowledge of English as he had gone to an American school in Armenia. He lived in Massachusetts, working at various times in Boston and the surrounding towns in various manufacturing plants. In due time, by persistence, he acquired a job as a foreman. In Massachusetts he resided with members of his own race, with relatives of his family, as the tie of family and race was strong. He also wanted the companionship of members of his own race who could speak his own language, who recalled familiar scenes and customs of his youth. After he had been in the United States for about eight years, he returned to Armenia, as a citizen of the United States, to find a wife.

He was married and stayed in Armenia for a time. He returned to the United States with difficulty as the Turkish officials discouraged emigration and didn't want to allow the departure of an Armenian, even though he was a citizen of the United States. After his return to America he sent for his wife who was enabled to leave by the efforts of the United States consul, since she

was also an American citizen. The family lived in Massachusetts until 1907 and then moved to New York. They did not like the life of a city, however, and decided to move to a part of the country that was more like their native land. They were undecided whether to move to Florida or to California, but finally decided to move to Fresno, California as there already was formed a large colony of Armenians there.

The family went to Fresno about 1908 and resided with a kinsman. The father went to work on a farm as a laborer. He saved his money and soon purchased a farm for himself. In the course of time, the family was increased by the addition of five children who helped work on the farm during the summer and went to school the rest of the year.

While X was living on the farm he associated with members of his own race; there were family gatherings, meetings, and picnics held by their own societies and clubs. He spoke, read, and wrote English well, having completed his knowledge of the language at night school while living in the East. He subscribed to the local Armenian papers, preferring to read them to the English papers, as he was more interested in the affairs of his own race and their activities, ~~as a whole~~.

During the War a boom occurred in land. Like his neighbors, he increased his acreage by placing a mortgage on his land. Land values dropped after the post-war deflation and

—

there was a corresponding drop in the prices received by farmers for their crops. Finally, the mortgage was foreclosed on the farm and he moved to Fresno and rented a home in the part of the city where the Armenians were concentrated. He purchased a small grocery store with what money he had left, and managed to support his family in this way.

During his residence in the city he was occupied with his store. In his leisure moments he took care of a garden in the rear of his home in which he raised vegetables. His social life was taken care of by visits to fellow Armenians, attendance at the Orthodox Armenian church, and club meetings and other activities. He still reads the Armenian papers.

At this time there was a resentment in Fresno against the presence of the Armenians, due to the fact that the Armenians were farmers and land owners, and had acquired much of the farming area. They did not become laborers in the fields or work in town, for as a rule they preferred being independent and being their own bosses. This antagonism was directed against them as a class and not against anyone individually.

In his social and business dealings with the other members of the community X did not encounter any of this antagonism directed against him personally. He has been

on cordial relations with his customers and with his friends. However, his children, who went to school, encountered this antagonism because they were members of the race. This antagonism was resented by his children and physical combats resulted when their antagonists became aggressive.

However, this race feeling has reached its peak and now has started to decline. Since the decline has started, it has proceeded very fast, so that it may be asserted that it has practically disappeared. One possible reason may be the departure of so many Armenians from the farms and from Fresno to the metropolitan areas of San Francisco and Los Angeles.

As X has never felt the force of the antagonism directed against his race, he ~~has~~ seldom discusses it. What the other members of the community thought did not concern him as he had his own sphere of interests which was not affected. The only ones who were positively affected were his children, and they have moved away to the large cities, to Los Angeles and to San Francisco. They have asked him to move and to live in one of the large cities, but he prefers to live among his friends and kinsmen, many of whom he knew in Armenia, ~~although~~ and his interests are in the United States where he prefers to remain.

X was a native of Armenia, but finding conditions oppressive there due to the political overlordship of the Turks, his father helped him to emigrate to the United States where he arrived in 1890.

X had some knowledge of English as he had gone to an American school in Armenia. He lived in Massachusetts, working at various times in Boston and the surrounding towns in various manufacturing plants. In due time, by persistence, he acquired a job as a foreman. In Massachusetts he resided with members of his own race, with relatives of his family, as the tie of family and race was strong. He also wanted the companionship of members of his own race who could speak his own language, who recalled familiar scenes and customs of his youth. After he had been in the United States for about eight years, he returned to Armenia, as a citizen of the United States, to find a wife.

He was married and stayed in Armenia for a time. He returned to the United States with difficulty as the Turkish officials discouraged emigration and didn't want to allow the departure of an Armenian, even though he was a citizen of the United States. After his return to America he sent for his wife who was enabled to leave by the efforts of the United States consul, since she

was also an American citizen. The family lived in Massachusetts until 1907 and then moved to New York. They did not like the life of a city, however, and decided to move to a part of the country that was more like their native land. They were undecided whether to move to Florida or to California, but finally decided to move to Fresno, California as there already was formed a large colony of Armenians there.

The family went to Fresno about 1908 and resided with a kinsman. The father went to work on a farm as a laborer. He saved his money and soon purchased a farm for himself. In the course of time, the family was increased by the addition of five children who helped work on the farm during the summer and went to school the rest of the year.

While X was living on the farm he associated with members of his own race; there were family gatherings, meetings, and picnics held by their own societies and clubs. He spoke, read, and wrote English well, having completed his knowledge of the language at night school while living in the East. He subscribed to the local Armenian papers, preferring to read them to the English papers, as he was more interested in the affairs of his own race and their activities. ~~as a whole.~~

During the War a boom occurred in land. Like his neighbors, he increased his acreage by placing a mortgage on his land. Land values dropped after the post-war deflation and

there was a corresponding drop in the prices received by farmers for their crops. Finally, the mortgage was foreclosed on the farm and he moved to Fresno and rented a home in the part of the city where the Armenians were concentrated. He purchased a small grocery store with what money he had left, and managed to support his family in this way.

During his residence in the city he was occupied with his store. In his leisure moments he took care of a garden in the rear of his home in which he raised vegetables. His social life was taken care of by visits to fellow Armenians, attendance at the Orthodox Armenian church, and club meetings and other activities. He still reads the Armenian papers.

At this time there was a resentment in Fresno against the presence of the Armenians, due to the fact that the Armenians were farmers and land owners, and had acquired much of the farming area. They did not become laborers in the fields or work in town, for as a rule they preferred being independent and being their own bosses. This antagonism was directed against them as a class and not against anyone individually.

In his social and business dealings with the other members of the community X did not encounter any of this antagonism directed against him personally. He has been

on cordial relations with his customers and with his friends. However, his children, who went to school, encountered this antagonism because they were members of the race. This antagonism was resented by his children and physical combats resulted when their antagonists became aggressive.

However, this race feeling has reached its peak and now has started to decline. Since the decline has started, it has proceeded very fast, so that it may be asserted that it has practically disappeared. One possible reason may be the departure of so many Armenians from the farms and from Fresno to the metropolitan areas of San Francisco and Los Angeles.

As X has never felt the force of the antagonism directed against his race, he ~~has~~ seldom discusses it. What the other members of the community thought did not concern him as he had his own sphere of interests which was not affected. The only ones who were positively affected were his children, and they have moved away to the large cities, to Los Angeles and to San Francisco. They have asked him to move and to live in one of the large cities, but he prefers to live among his friends and kinsmen, many of whom he knew in Armenia, although and his interests are in the United States where he prefers to remain.

F. was born of middle-class parents in Baiburt, Armenia, a fairly large sized town in Turkey, south of Trebizond. Her father was a rug-weaver, and followed his father's trade. Her mother was the daughter of a middle-class trader. She had no brothers or sisters. Her parents are now dead, but they came to this country with her in 1908, landing in New York city and going to Salt Lake City, where they had friends. Later they moved to San Francisco where she lives now. Here she met her husband and married. Her husband was a Greek, engaged in various jobs in orchestras. He now plays in a coffee-shop in the Greek section of the city.

F. remembers her life in Armenia very vividly, especially the fear ~~of~~ her family and ~~her~~ the villagers had of the Turks. They lived in the town, in a house with a high wall, outside of which they could not go unless accompanied. Her father was ~~fi~~ fairly well off, and made very excellent rugs. This was the principle industry of the town, besides farming and sheep-raising. She remembers the kind of life they led there well. They were able to have servants, although they did some work themselves. They lived with her father's parents, who were also in the rug business; all worked on rugs, had hired cooks and laborers. They lived on rice, boiled meats, many vegetables, dairy products, especially goats' milk, fruit, oils and fats, olives,

rye and brown breads.

Her family fled to this country for fear of massacre in 1903. Many other Armenians did likewise, coming over in a group. Her father neglected the rug-weaving trade when he came to this country, and engaged in rough laboring work and gardening in Salt Lake City. Her mother worked also.

As to her present status, F and her husband are only in fair circumstances. She sings in the orchestra in which he plays. She is also a hostess and sits and talks with the guests. They have evidently had a hard time recently.

F was brought up to speak Armenian; she reads it fairly well but is rapidly forgetting it. Since her husband speaks only Greek and English, she has learned Greek, but speaks it only with fair success; she does not read it. She was educated but little, is unfamiliar with Greek customs, and history, though living in a Greek district. She has had no training in singing, but sings the old songs of her people and those of the Greeks' that she has learned.

In her customs and attitudes, she is a mixture. She remembers Armenia well, but has no great love for it. She prefers this country; it is much "safer" and one lives much more comfortably, with better food and other necessities. She is very much interested in American customs and yet content to remain Greek-American.

She dresses in the current American manner, yet wears Greek jewelry, eats Greek food, and retains many of her husband's people's customs.

She has had a hard time in the depression and resents it, with a certain tolerance mixed with fear.

She has a certain dislike for Turks; yet knows Turkish music, songs, and food habits.

F. was born of middle-class parents in Baiburt, Armenia, a fairly large sized town in Turkey south of Trebizond. Her father was a rug-weaver, and followed his father's trade. Her mother was the daughter of a middle-class trader. She had no brothers or sisters. Her parents are now dead, but they came to this country with her in 1908, landing in New York city and going to Salt Lake City where they had friends. Later they moved to San Francisco where she lives now. Here she met her husband and married. Her husband was a Greek, engaged in various jobs in orchestras. He now plays in a coffee-shop in the Greek section of the city.

F remembers her life in Armenia very vividly, especially the fear of her family and ~~her~~ the villagers had of the Turks. They lived in the town, in a house with a high wall, outside of which they could not go unless accompanied. Her father was ~~fairly~~ fair well off, and made very excellent rugs. This was the principle industry of the town, besides farming and sheep-raising. She remembers the kind of life they led there well. They were able to have servants, ~~though doing~~ although they did some work themselves. They lived with her father's parents, who were also in the rug business; all worked on rugs, had hired cooks and laborers. They lived on rice, boiled meats, many vegetables, dairy products, especially goats' milk, fruit, oils and fats, olives,

rye and brown breads.

Her family fled to this country for fear of massacre in 1903. Many other Armenians did likewise, coming over in a group. Her father neglected the rug-weaving trade when he came to this country, and engaged in rough laboring work and gardening in Salt Lake City. Her mother worked also.

As to her present status, F and her husband are only in fair circumstances. She sings in the orchestra in which he plays. She is also a hostess and sits and talks with the guests. They have evidently had a hard time recently.

F was brought up to speak Armenian; she reads it fairly well but is rapidly forgetting it. Since her husband speaks only Greek and English, she has learned Greek, but speaks it only with fair success; she does not read it. She was educated but little, is unfamiliar with Greek customs, and history, though living in a Greek district. She has had no training in singing, but sings the old songs of her people and those of the Greeks' that she has learned.

In her customs and attitudes, she is a mixture. She remembers Armenia well, but has no great love for it. She prefers this country; it is much "safer" and one lives much more comfortably, with better food and other necessities. She is very much interested in American customs and yet content to remain Greek-American.

She dresses in the current American manner, yet wears Greek jewelry, eats Greek food, and retains many of her husband's people's customs.

She has had a hard time in the depression and resents it, with a certain tolerance mixed with fear.

She has a certain dislike for Turks; yet knows Turkish music, songs, and food habits.

He was a member of a very rich Armenian family. His father, who operated a combination supply station and general store, was a very well known person in their home town.

His father was very well educated, and had made a study of the arts as a hobby, taking special regard of those related to colors and designs and patterns. Being very wealthy he insisted on the best of instructors for his children.

His earlier training consisted of designing and weaving. Later on he attended a private school where his education was considerably enlarged. He received two major distinctions in school. He was always at the head of the class in history and language, and received most punishment as the worst behaved boy in school. He was the recognized ring leader of any sort of off-color pranks that were executed. His only salvation was the fact that he made excellent grades in school. He also confessed that he had always possessed a straightforward attitude of the "George Washington Cherry Tree" type that endeared him to the heart of all his instructors.

The more important elements of his knowledge were imparted by his mother, who, to him, seemed to possess all the sterling qualities that are possible in one person. Her attitude, differing from most mothers, was that her children were not necessarily superior because they were hers. Rather they were

made to do things better, be a little smarter than the neighbor's because they were hers.

Two days a week the servants were dismissed so the children could perform the chores. "One must be able to serve as well as be served," she insisted. She was very just in her punishment but very severe if the case warranted it.

At the age of nine his work in weaving was so outstanding that certain of his designs were accepted and woven into rugs by the rug makers. This was quite a distinction.

A short time later his father died, the eldest son taking over the business and support of the family. This evidently caused a disruption of family life because he shortly left home and began to wander. He covered a great portion of Europe, working as he went, eating whenever he worked.

He came to the United States at the age of fifteen. After having various jobs, he obtained a position at a ranch resort in New Mexico. The resort was located at an altitude of 11,000 feet and had the only climate superior to Berkeley that he has ever encountered. The job, which took from twelve to fourteen hours a day, was for room and board. The work was a manual labor, varying from milking cows to washing dishes. Before very long he excelled in both. After spending about fifteen months there he felt he had gained sufficient knowledge of the language and customs, to further his schooling.

He quit, refusing his employer's proffered offer to help him through college, and went to Pasadena.

He worked his way through high school by doing odd jobs. During 1906-7, his senior year, he found conditions very bad. He was unable to get work at fifteen cents an hour. That depression, according to him, was nearly as bad as the one in '29. After graduation he came to the University of California. Working as a salesman, he was able to earn enough to pay his way through. History presented an especial interest to him and he was one of the founders of the Cosmopolitan Club. His last year, he started, along with his studying, a small rug establishment. He had a great business head but did not particularly care for the rug business.

He received his degree in political science and continued in his business. Berkeley, itself, rather than any great love for his business, kept him here.

Some time later he met and married a young girl of Scottish origin. They have a ten year old son, who worships his "daddy." His wife, however, is not well trained in the bringing up of a youngster so he finds it necessary to exert his mother's training in an effort to guide his son. From all indications he is quite sure that the results are extremely good.

He was a member of a very rich Armenian family. His father, who operated a combination supply station and general store, was a very well known person in their home town.

His father was very well educated, and had made a study of the arts as a hobby, taking special regard of those related to colors and designs and patterns. Being very wealthy he insisted on the best of instructors for his children.

His earlier training consisted of designing and weaving. Later on he attended a private school where his education was considerably enlarged. He received two major distinctions in school. He was always at the head of the class in history and language, and received most punishment as the worst behaved boy in school. He was the recognized ring leader of any sort of off-color pranks that were executed. His only salvation was the fact that he made excellent grades in school. He also confessed that he had always possessed a straightforward attitude of the "George Washington Cherry Tree" type that endeared him to the heart of all his instructors.

The more important elements of his knowledge were imparted by his mother, who, to him, seemed to possess all the sterling qualities that are possible in one person. Her attitude, differing from most mothers, was that her children were not necessarily superior because they were hers. Rather they were

made to do things better, be a little smarter than the neighbor's because they were hers.

Two days a week the servants were dismissed so the children could perform the chores. "One must be able to serve as well as be served," she insisted. She was very just in her punishment but very severe if the case warranted it.

At the age of nine his work in weaving was so outstanding that certain of his designs were accepted and woven into rugs by the rug makers. This was quite a distinction.

A short time later his father died, the eldest son taking over the business and support of the family. This evidently caused a disruption of family life because he shortly left home and began to wander. He covered a great portion of Europe, working as he went, eating whenever he worked.

He came to the United States at the age of fifteen. After having various jobs, he obtained a position at a ranch resort in New Mexico. The resort was located at an altitude of 11,000 feet and had the only climate superior to Berkeley that he has ever encountered. The job, which took from twelve to fourteen hours a day, was for room and board. The work was a manual labor, varying from milking cows to washing dishes. Before very long he excelled in both. After spending about fifteen months there he felt he had gained sufficient knowledge of the language and customs, to further his schooling.

He quit, refusing his employer's proffered offer to help him through college, and went to Pasadena.

He worked his way through high school by doing odd jobs. During 1906-7, his senior year, he found conditions very bad. He was unable to get work at fifteen cents an hour. That depression, according to him, was nearly as bad as the one in '29. After graduation he came to the University of California. Working as a salesman, he was able to earn enough to pay his way through. History presented an especial interest to him and he was one of the founders of the Cosmopolitan Club. His last year, he started, along with his studying, a small rug establishment. He had a great business head but did not particularly care for the rug business.

He received his degree in political science and continued in his business. Berkeley, itself, rather than any great love for his business, kept him here.

Some time later he met and married a young girl of Scottish origin. They have a ten year old son, who worships his "daddy." His wife, however, is not well trained in the bringing up of a youngster so he finds it necessary to exert his mother's training in an effort to guide his son. From all indications he is quite sure that the results are extremely good.

An Armenian, thirty-eight years old, came to California when he was seventeen. His father was a merchant in Armenia and quite wealthy. He had a brother in California and thinking it would be a good experience for his son, sent him here for a visit to learn the ways of this country. This boy became very interested in his new life from the start, and helped on his uncle's ranch near Fresno, California. He worked on his uncle's ranch for about two years. About this time the Stone and Webster Construction Company had contracted for a big project in the mountains east of Fresno, which was later to be known as the San Joaquin Light and Power Company.

This project caused the people to be quite excited in this section, and wages to be paid were quite high so many of the younger men left their jobs on the farms and in the city to work on the new project.

This young Armenian thought it would be a good experience for him, and he was also attracted by the wages. He found the new work interesting, and remained with the company until the project was almost finished. During this time, he saved most of his money with the idea of buying a farm in the San Joaquin valley. After leaving his job he returned to his uncle's ranch and worked with him for about two years getting more experience with farm life. At this time he decided to buy a ranch and

with his uncle's assistance bought a forty acre tract of land. He worked his land but without earning very much until right after prohibition started in this country. Then grape growing for raisins became a very enterprising proposition so he immediately put his land into grapes. For two or three years he did very well in the raisin business, completed paying for his ranch, and saved about sixty thousand dollars. He married an Armenian women who had come to this country when she was only two years old, and then had a baby daughter.

So far this Armenian had done very well in this country and could look forward to building up a good-sized fortune. He purchased another good-sized piece of land, paying down a substantial payment and mortgaging the land he already owned, and from here on things did not go so smoothly for him. The market became flooded with raisins, and a raisin association was formed. The officers of this association were paid enormous salaries and of course these had to come out of the growers' earnings, and it wasn't long before the growers found themselves pinched to pay the interest at the banks on new land they had purchased, and unable to pay anything on the principle. This caused discontent and many tried to pull away from the association.

The association wanted these large salaries continued so

they adopted strong-arm methods to keep the growers in the association. One night fifty cars drove into his place and surrounded his house and stayed until after two in the morning. All this time they demanded that he sign the contract to rejoin the association.

On another occasion, this Armenian was taken by these ruffians, hired by the association, in their car to a river. His wife and other friends followed in other cars. He was tied by a rope under his arms and dropped from a bridge into the water and at intervals was held up above the water and asked if he would now sign the contract presented by the association. After several duckings he consented to sign. This Armenian's neighbor, a widow with children, refused to sign the association contract and one night these same hired ruffians poured coal oil or gasoline in a space two or three feet wide a few feet from the house but completely surrounding it there lighted it with a match and allowed the blaze to surround the house. This widow asked the sheriff's office for help, but was told they could do nothing about it unless she would sign the association's contract.

Not long after this, there being little or no market for raisins, this Armenian was unable to pay interest on his land, so his ranch was taken over by the bank. He came to Oakland where he had a brother, who assisted him in opening a little

fruit and vegetable store in Piedmont. Here he earned a living for his wife and daughter for about a year, when one by one three chain store branches were established in the same neighborhood. It wasn't long after that he had to close the fruit store since he was not being able to compete.

The result was this man was thrown on to charity and has remained on it since.

His father and mother were killed in Armenia by the Turks in 1915. All their property was confiscated and he was unable to receive any help from that source.

This man has become an American citizen and adheres to his religion.

About two months ago this man's wife gave birth to a baby boy and two hours later died. He is now left with a daughter ten years old on his hands (end) also his infant son, and while he is still terribly upset over the loss of his wife, he is doing his best to carry on.

Copies Armenian

An Armenian, thirty-eight years old, came to California when he was seventeen. His father was a merchant in Armenia and quite wealthy. He had a brother in California and thinking it would be a good experience for his son, sent him here for a visit to learn the ways of this country. This boy became very interested in his new life from the start, and helped on his uncle's ranch near Fresno, California. He worked on his uncle's ranch ~~for~~ about two years. About this time the Stone and Webster Construction Company had contracted for a big project in the mountains east of Fresno, which was later to be known as the San Joaquin Light and Power Company.

This project caused the people to be quite excited in this section, and wages to be paid were quite high so many of the younger men left their jobs on the farms and in the city to work on the new project.

This young Armenian thought it would be a good experience for him, and he was also attracted by the wages. He found the new work interesting, and remained with the company until the project was almost finished. During this time, he saved most of his money, with the idea of buying a farm in the San Joaquin valley. After leaving his job he returned to his uncle's ranch and worked with him for about two years getting more experience with farm life. At this time he decided to buy a ranch and

with his uncle's assistance bought a forty acre tract of land. He worked his land but without earning very much until right after prohibition started in this country. Then grape growing for raisins became a very enterprising proposition so he immediately put his land into grapes. For two or three years he did very well in the raisin business, completed paying for his ranch, and saved about sixty thousand dollars. He married an Armenian woman who had come to this country when she was only two years old, and then had a baby daughter.

So far this Armenian had done very well in this country and could look forward to building up a good-sized fortune. He purchased another good-sized piece of land, paying down a substantial payment and mortgaging the land he already owned, and from here on things did not go so smoothly for him. The market became flooded with raisins, and a raisin association was formed. The officers of this association were paid enormous salaries and of course these had to come out of the growers' earnings, and it wasn't long before the growers found themselves pinched to pay the interest at the banks on new land they had purchased, and unable to pay anything on the principle. This caused discontent and many tried to pull away from the association.

The association wanted these large salaries continued so

In Mesopotamia, Asia Minor, in the state of Aleppo, there is an ancient town called Ourfa. The fields of Haran, which is mentioned in the Bible, are only a few miles away.

There is a castle hill, with two huge pillars, which rise above a clear lake on one side, called "Father Abraham's Lake" with plenty of fish. The town has three gates. It is situated in a fruitful valley, surrounded by orchards and vineyards. The houses are built with big blocks of stone, cut in rectangular shape. Most of them have flat roofs, where during the hot summer months people sleep in portable wooden beds in order to be safe from snakes, scorpions and centipedes. The sky is blue and clear most of the time, especially at night, and numerous stars are visible. There are many mosques with minarets and about twenty-five Turkish baths.

The population, which consisted of Turks, Armenians, Jews and Assyrians numbered about forty thousand in the latter part of the nineteenth century. This town had become the capitol of Armenia. ~~This was~~ during the reign of King Apkar, who lived in the time of Christ. The ruins of his palace are still seen outside the town. A few interesting legends are connected with him.

After the Turks conquered Armenia in the year 1453 A.D.

making the inhabitants their subjects, they lost their national freedom completely. In some schools the Turkish language was taught with the mother tongue. But in some other places, the people were forced to speak only the Turkish language, so that they should forget their mother tongue. It is said that, in some places, the Turks had cut off the tongues of Armenians who dared speak their own language.

In the latter part of the nineteenth century, there was a community of peaceful Armenians living in Ourfa occupied with various trades. No one thought of migrating because they were contented. Only merchants used to go to Aleppo, Damascus, Bagdad, etc. or some would go to Jerusalem as pilgrims. There were no trains then, and people used to travel on horse back. In most places the roads were rough and stony, so it would take people five days to go to Aleppo.

At that time there lived a young Armenian, called Mr. Haroutune Abrahamian who came from a well known family. His brother was a doctor. He was interested in chemistry. By studying at home, he was able to go Constantinople, and he finished his course in six months.

After receiving his diploma, he came back home where he had left his young wife, Takouhie, and one daughter. He

established a drug store in Ourfa. In a very short time he became a well known, successful pharmicist. In the course of years he had another daughter and two sons. He was at the height of his fame when the blow fell.

During that time, Sultan Hamid, a cruel king reigned in Turkey. He took pleasure in massacring the Christian people, especially the Armenians, who were progressive. He is likened to Nero of the Roman Empire for his atrocities. He proclaimed that there should be a wholesale massacre of all Armenians throughout Turkey. Without any cause, the Turks massacred the Armenians with the help of Kurds and Arabs.

~~That was~~ in December, 1895.

The massacre lasted twenty-four hours. They killed every man and boy over 12 years of age. They pillaged the homes and the stores, burning most of them. The great Armenian church, where people had rushed for safety, was burnt down with thousands of women and children in it.

Ofcourse, they killed the well known people first. This man, [redacted] Abrahamian, was massacred too, with prayer on his lips.

Suffering followed.

The survivors, consisting mostly of women and children, were left without food and shelter.

There was an American missionary, Miss Shattuck, who

came to the rescue. She helped the people in every way. She had great influence over the Turks. The missionaries would go around with hats, instead of wearing a headdress and veil as was the custom then. The Turks called them "Shapkalis," which means wearing hat, so they were afraid of them.

Miss Shattuck organized from among the women, who could read and write, a group of Bible-Women. They got instructions from her to work among the people, to teach, to comfort and help them in every way.

Mr. Haroutune's wife, Takouhie, became the head of all the Bible-Women. She used to preach to hundreds of destitute people. Being a good dressmaker as well, she used to sew in her spare time. In this way, she was able to make a living.

Miss Shattuck founded an American orphanage, where about two hundred children were sheltered. Besides that, there was a German orphanage where were sheltered two hundred girls and one hundred boys. The Germans established a rug factory where many women worked.

Mrs. Takouhie's eldest daughter got married. Her other daughter, Victoria, and son, Armen, were placed in the orphanage.

About six years after, the American Mission in Smyrna, needed a Bible-Woman to work in the surrounding towns and villages. Miss Shattuck called Mrs. Takouhie and told her about

the new position. She hesitated at first, because it was hard for her to part from her children, mother, and close relatives.

Miss Shattuck was like a prophettess. She said, "Don't ask anyone's opinion, don't look behind, it will be better for your children and you." So Mrs. Takouhie consented and was sent to Smyrna, taking along her youngest son, Joseph.

Just a year after she departed, her married daughter died in Ourfa. That was a great blow! Then her mother and sister came over with two of her children. She had many hardships. Receiving a small salary, she lived economically, depriving herself in many ways. Thus, she was able to clothe, feed her children, and give them some education besides. She was a woman of great self-sacrifice, transformed from a timid, bashful person into a brave, courageous one, because she trusted in God.

She was a pioneer, whom many relatives and friends followed and thus were saved from the last terrible massacres and deportations which took place during the World War.

For nearly ten years, Mrs. Takouhie worked as Bible-Woman in Smyrna, Magnesia, Afion-Kara-Hissar, and Bourdour.

In 1912, her daughter, Victoria, graduated from the American Collegiate Institute in Smyrna and became a teacher in Bourdour. They worked together and saved some money.

That wasn't her last destination. Mrs. Takouhie, being far-sighted, was looking forward to coming to America. Her sons were growing bigger and soon would be taken as soldiers to serve in the Turkish army. That would have been awful, because no one would come back alive, especially the Christians.

So, in 1911, Mrs. Takouhie came over to America with her two sons. Her daughter joined her after the War. She lived in New York with her sister for sometime. Her sons worked in knitting factories on sweaters, scarfs, etc. Her sons went to war and came back safe and sound.

Afterwards they moved to Newark, New Jersey, where Armen got married. He has two children now. To years ago he came over to San Francisco and established a cleaning and dyeing store. He likes California and is glad to be in this country where there is safety.

Mrs. Takouhie's daughter lives in San Francisco too. She is married and has two fine children.

Recently, her youngest son, Joseph, got married too. At present Mrs. Takouhie lives with him in Newark, New Jersey.

They are all fine citizens and love this country, which is the best in the world.

Although Mrs. Takouhie is getting old, she is happy to see her children settled in this beautiful country where peace, justice and liberty reign.

Asia Minor

Mr. M. Azar was born in 1891. He is a healthy looking man of forty-four. His birthplace is Bardizag, meaning a small garden. Its name suggests the character of the place.

Bardizag is a little town in Asia Minor. It is situated on the east coast of the Sea of Marmara, about one mile inland, surrounded by hills and mountains. It is in Nicomedia, not far from Constantinople. The climate is very pleasant and healthy. The houses are built in the same manner as the European or American houses, with a balcony window or a front porch. The houses are almost hidden among the trees and gardens. Some of the main streets have trees on either side that make them shady and cool on warm summer days. Many kinds of birds are found here in the springtime, such as goldfinches, swallows, sparrows, robins, wood-peckers and so on. The lark and the nightingale singing sweetly among the rose-bushes make the place a paradise. There are many chestnut and walnut trees and many other fruit trees. The people here enjoy the freedom of country life.

Mr. Azar spent his childhood in this lovely place. He comes from a good Armenian parentage. First, he attended the parish school and afterwards he went to the high school

of Bardizag, from which he graduated with great honors. He belonged to the choir of the Armenian church as a boy. He is a zealous Christian.

In 1910, when he was nineteen, he came to America. First, he went to Troy, New York and worked in the Arrow shirt factory for eight years. At the same time he attended ~~the~~ evening school and learned the language. He was not satisfied with factory life. He wanted to advance and choose something better for life work. So after he learned the English language, he learned the trade of printing. During that time, he got acquainted with Miss Sirpouhie Adams, a young ~~lady~~ who worked in the same factory. Miss Sirpouhie lived with her parents who had come from Amasia. After they got married, they worked hard and saved enough money to start a private printing business of their own. With the help of his wife, in a short time, the business became quite successful.

Mr. Azar was called from Chicago ~~as linotype printer~~ to work for a newspaper publishing company ~~for which he worked~~ from 1925 to 1926. While they were in Chicago Mr. Azar's wife became very weak. She had worked very hard for several years and the climate of Chicago didn't seem to agree with her. So the doctor advised them to go to California.

The informant is an Armenian ~~lady~~ woman, now some forty years old. Her parents migrated at an early age to America, and settled ~~down~~ in Patterson, New Jersey, where they set up a shoe business. As is the custom among her people, at the age of fifteen she was married to a Greek who was forty-five years old. She, in fact, never saw her husband until the wedding day. He immediately ~~married~~ took her to California where he and his brother ran a cheap boarding house. The general idea was that she was to act as cook for the two brothers, do the chores in the rooming house, act as chambermaid, making up the beds of the roomers, and in her spare time attend to her wifely duties to her lawful spouse.

After she had lead a dog's life for five years, an old Greek who was living in the house befriended her and put her wise to the rights of American women in our land. So she went to court with her two daughters and told her story to the judge. Thereupon her husband and his brother skipped town, and so she was left helpless. However, she sold the boarding house and with the proceeds set up as a seamstress and rented rooms.

Her daughters are now full grown and married. She herself has it pretty easy, because she has gone into the

fortune-telling and tea-reading racket. She, herself, however believes in this hocus pocus, diligently reading her fortune everyday in the tea cups so the business evidently does not hurt her conscience. She tells me that in Hollywood she has a sister in this business who clears over twenty grand a year, giving readings for our stars of the cinema.

The informant is an Armenian ~~lady~~ woman, now some forty years old. Her parents migrated at an early age to America, and settled in Patterson, New Jersey where they set up a shoe business. As is the custom among her people, at the age of fifteen she was married to a Greek who was forty-five years old. She, in fact, never saw her husband until the wedding day. He immediately took her to California where he and his brother ran a cheap boarding house. The general idea was that she was to act as cook for the two brothers, do the chores in the rooming house, act as chambermaid, making up the beds of the roomers, and in her spare time attend to her wifely duties to her lawful spouse.

After she had lead a dog's life for five years, an old Greek who was living in the house befriended her and put her wise to the rights of American women in our land. So she went to court with her two daughters and told her story to the judge. Thereupon her husband and his brother skipped town, and so she was left helpless. However, she sold the boarding house and with the proceeds set up as a seamstress and rented rooms.

Her daughters are now full grown and married. She herself has it pretty easy, because she has gone into the

fortune-telling and tea-reading racket. She, herself, however believes in this hocus pocus, diligently reading her fortune everyday in the tea cups as the business evidently does not hurt her conscience. She tells me that in Hollywood she has a sister in this business who clears over twenty grand a year, giving readings for our stars of the cinema.

The informant is an Armenian some forty years old. His family were rug dealers and had settled in Constantinople, where, in spite of religious animosity and the general suspicion the Turkish authorities had for the Armenians, they built up a very wealthy business. At the time of the war, ~~however,~~ his father having died, the informant returned to Armenia and settled down and married.

However, very shortly after that the Turks indulged in their ferocious massacre of the Armenians. The informant's wife was slain and he was badly wounded but managed to hide himself. Because of his long residence in Turkey, he was able to disguise himself as a Turk, and he appeared before the Turkish authorities, alleging himself to be a Turkish merchant who was held up and robbed of all his money and papers, and was then beaten and left for dead. This ruse procured his medical care and transportation to Turkey, where, after he was healed, he had to join the Turkish army and was sent to Arabia.

In this country he managed to escape to the British army, whose intelligence service he entered, and returned to the Turkish army and used his vantage to spy on military movements and report them to the British. However, the British were severely beaten soon after, and the informant

decided to flee from the country, which was not difficult inasmuch as the south of Arabia was still in British hands. The war soon after ended and he migrated to Fresno.

Not being an agricultural worker and knowing little about raising or vine he moved to San Francisco and established himself in the Oriental rug business, in which he still is occupied, being a satisfactory business. He has married here and now has two boys, whom he hopes will never have to look on the scenes of terror he had to.

The informant is an Armenian some forty years old. His folks were rug dealers and had settled in Constantinople, where, in spite of religious animosity and the general suspicion the Turkish authorities had for the Armenians, they built up a very wealthy business. At the time of the war, however, his father having died, the informant returned to Armenia and settled down and married.

However, very shortly after that the Turks indulged in their ferocious massacre of the Armenians. The informant's wife was slain and he was badly wounded but managed to hide himself. Because of his long residence in Turkey, he was able to disguise himself as a Turk, and he appeared before the Turkish authorities, alleging himself to be a Turkish merchant who was held up and robbed of all his money and papers, and was then beaten and left for dead. This ruse procured him medical care and transportation to Turkey, where after he was healed, he had to join the Turkish army and was sent to Arabia.

In this country he managed to escape to the British army, whose intelligence service he entered, and returned to the Turkish army and used his vantage to spy on military movements and report them to the British. However, the British were severely beaten soon after, and the informant

decided to flee from the country, which was not difficult inasmuch as the south of Arabia was still in British hands. The war soon after ended and he migrated to Fresno.

Not being an agricultural worker and knowing little about raisins or wine he moved to San Francisco and set himself up in the Oriental rug business, in which he still is occupied, doing a satisfactory business. He has married here and now has two boys, whom he hopes will never have to look on the scenes of terror he ~~had to~~.

This interview, though brief, was probably the most pleasant that I have done. The man in question, not rich, nor prosperous, nor any better situated than the bulk of the average peoples of this country, seemed infused with a kind of contagious optimism. It was not the anaemic bluffing of the Hoover psuedo-prosperity era, but rather an optimism pleasing in its obvious sincerity and simplicity, that showed a wholesome appreciation of his position, humble though it might be. During his entire career he has, after a few months' orientation in this country, made a good enough living for his family. He worked on the principle, peculiarly noticeable in his people, of spending a quarter only when he has a dollar. He believes in thrift without hoarding and violently opposes spending extravagantly.

He was born in Vitles, Turkish Armenia. His people were both merchants and farmers. They ran a small dry goods store, and also owned and cultivated considerable land.

After completing high school at the age of sixteen, he came to the United States in order to further his education. He had an uncle in Fresno who had continually explained to his nephew, by letters, the advantages of the

republic. In New York he immediately began to look for a job. In the old country he would have been aghast at accepting manual labor. However, the situation in New York was strangely different. To be in the United States was reason enough to accept any kind of work. He first obtained a job with a construction company, doing pick and shovel work on the roads. After about a month he quit and joined his uncle in Fresno. This was in the later part of 1913. He soon obtained work as a hired hand on one of the vineyards. He had no difficulty in getting work and finally saved enough to buy a farm of his own. He kept increasing his holding and saving his money so that he managed to build up quite a good sized vineyard. When the business was sufficient to support a family he married and provided for the family, ~~or had an important part in it.~~

He had taken a mortgage out on his land and in 1929 found that it would take all his savings to keep ~~them~~ from foreclosing. Because of slack business the previous season he turned over his land, figuring that it did not pay to sink his entire savings into a failing proposition.

With the aid of his savings he moved to Oakland and went into the grocery business with his brother-in-law. Although he admits he knew nothing of the business, he realized a fair living off the store. Being interested in go-

This interview, though brief, was probably the most pleasant that I have had. The man in question, not rich, nor prosperous, nor any better situated than the bulk of the average peoples of this country, seemed infused with a kind of contagious optimism. It was not the anaemic bluffing of the Hoover pseudo prosperity era, but rather an optimism pleasing in its obvious sincerity and simplicity, that showed a wholesome appreciation of his position, humble though it might be. During his entire career he has, after a few months' orientation in this country, made a good enough living for his family. He worked on the principle, peculiarly noticeable in his people, of spending a quarter only when he has a dollar. He believes in thrift without hoarding and violently opposes spending extravagantly.

He was born in Vitles, Turkish Armenia. His people were both merchants and farmers. They ran a small dry goods store, and also owned and cultivated considerable land.

After completing high school at the age of sixteen, he came to the United States in order to further his education. He had an uncle in Fresno who had continually explained to his nephew, by letters, the advantages of the

republic. In New York he immediately began to look for a job. In the old country he would have been aghast at accepting manual labor. However, the situation in New York was strangely different. To be in the United States was reason enough to accept any kind of work. He first obtained a job with a construction company, doing pick and shovel work on the roads. After about a month he quit and joined his uncle in Fresno. This was in the later part of 1913. He soon obtained work as a hired hand on one of the vineyards. He had no difficulty in getting work and finally saved enough to buy a farm of his own. He kept increasing his holding; and saving his money so that he managed to build up quite a good sized vineyard. When the business was sufficient to support a family he married and provided for the family, ~~or had an important part in it~~.

He had taken a mortgage out on his land and in 1929 found that it would take all his savings to keep them from foreclosing. Because of slack business the previous season he turned over his land, figuring that it did not pay to sink his entire savings into a failing proposition.

With the aid of his savings he moved to Oakland and went into the grocery business with his brother-in-law. Although he admits he knew nothing of the business, he realized a fair living off the store. Being interested in go-

ing into a line he was more familiar with, he sold out to his partner in September of 1934. About three months ago he started a fruit stand in Berkeley called "The Garden Spot". He has built up a fair business and expects to locate here permanently. He has never suffered from the depression and has never failed to make what he feels is a sufficient amount to keep his family comfortable.

We came from the town of Amasia in Turkey. My father wove cloth for dresses.

We have been in America thirty-five years.

When we arrived in America we went to Fresno where my father bought a ranch. He raised grapes. I married and also bought a ranch of two hundred acres of grape and fruit trees. For eleven years I lived there, but lost the place when there was no market for grapes. I saved enough to go to Los Angeles and there went into the tire business with my three brothers but the depression hit us and once more I was forced to leave.

I then came to Oakland. Now I have a small neighborhood grocery store and am glad I am able to make enough to live on.

The Armenian people have a hard time in my country and many of my family have been killed by the Turks.

I am glad to be in the United States where it is safe to live. I have three children, all born in the United States.

We came from the town of Amasia in Turkey. My father wove cloth for dresses.

We have been in America thirty-five years.

When we arrived in America we went to Fresno where my father bought a ranch. We raised grapes. I married and also bought a ranch of two hundred acres of grape and fruit trees. For eleven years I lived there, but lost the place when there was no market for grapes. I saved enough to go to Los Angeles and there went into the tire business with my three brothers but the depression hit us and once more I was forced to leave.

I then came to Oakland. Now I have a small neighborhood grocery store and am glad I am able to make enough to live on.

The Armenian people have a hard time in my country and many of my family have been killed by the Turks.

I am glad to be in the United States where it is safe to live. I have three children all born in the United States.

S.M.

S. Mardirossian is a man about fifty years old, of Armenian descent. He was born in the city of Erzeroom, Turkish Armenia. Erzeroom is a large city with a population of about half a million, near the Russian Caucassus border. It is a great commercial center between Turkey, Russia and Persia.

S.M.

Mr. Mardirossian came to this country when he was a young man and settled at first in Fresno, California and later on he took up his residence in San Francisco. He is a tailor by trade. He has a grown up son who is attending the University of California.

S.M.

Mr. Mardirossian is an American citizen now and well satisfied to be in America.

S. Mardirossian is a man about fifty years old, of Armenian descent. He was born in the city of Erzeroom, Turkish Armenia. Erzeroom is a large city with a population of about half a million, near the Russian Caucassus border. It is a great commercial center between Turkey, Russian and Persia.

Mr. Mardirossian came to this country when he was a young man and settled at first in Fresno, California and later on he took up his residence in San Francisco. He is a tailor by trade. He has a grown up son who is attending the University of California.

Mr. Mardirossian is an American citizen now and well satisfied to be in America.

S. Nardirossian is a man about fifty years old, of Armenian descent. He was born in the city of Erzeroom, Turkish Armenia. Erzeroom is a large city with a population of about half a million, near the Russian Caucasus border. It is a great commercial center between Turkey, Russian and Persia.

Mr. Nardirossian came to this country when he was a young man and settled at first in Fresno, California and later on he took up his residence in San Francisco. He is a tailor by trade. He has a grown up son who is attending the University of California.

Mr. Nardirossian is an American citizen now and well satisfied to be in America.

This man lived on a farm in Armenia, where he was born in 1882. He lived there for about twenty-four years. He married a girl of his own nationality. They had two children while in Armenia and got along poorly as far as their ability to earn a comfortable living was concerned. The unsettled condition of the country which was manifested by outbreaks of physical violence against Armenians at various times did much to make living conditions very bad.

It was therefore with great relief that he left Armenia to come to America on money saved and borrowed from whom he could. He remained in New York for approximately seventeen years where he found work plentiful at first, although there were times when he was out of work as long as four months at a time during his stay in New York. During these years he was employed at various jobs, working as a janitor, factory hand, fruit store employee and, last and longest, as a shoemaker. This last occupation he learned from a fellow countryman during one of his periods of unemployment. He became proficient at this work and after working at a number of shoe factories and shoe repair shops, he opened a shoe repairing store of his own at which he had moderate success.

In about 1923 he came to California for his health,

settling in Fresno, where he opened a small shoe repair shop. He never had much success, although he was able to support his family. About six years later, business being rather poor, when he was offered a chance to come into business with a relative of his in San Francisco he accepted. He is now so occupied, making a fair living for his family.

It seems as though the depression didn't affect him very much for he never had much to lose. His present circumstance of comparative security doesn't seem to be due to his own initiative but instead seems due to his partner.

The prejudice he encountered in New York was mostly suffered at the hands of foreigners. It was the usual kind of petty prejudice. He encountered no outward prejudice in California of any importance.

This man lived on a farm in Armenia, where he was born in 1882. He lived there for about twenty-four years. He married a girl of his own nationality. They had two children while in Armenia and got along poorly as far as their ability to earn a comfortable living was concerned. The unsettled condition of the country which was manifested by outbreaks of physical violence against Armenians at various times did much to make living conditions very bad.

It was therefore with great relief that he left Armenia to come to America on money saved and borrowed from whom he could. He remained in New York for approximately seventeen years where he found work plentiful at first, although there were times when he was out of work as long as four months at a time during his stay in New York. During these years he was employed at various jobs, working as a janitor, factory hand, fruit store employee and last and longest as a shoemaker. This last occupation he learned from a fellow countryman during one of his periods of unemployment. He became proficient at this work and after working at a number of shoe factories and shoe repair shops, he opened a shoe repairing store of his own at which he had moderate success.

In about 1925 he came to California for his health,

settling in Fresno, where he opened a small shoe repair shop. He never had much success, although he was able to support his family. About six years later, business being rather poor, when he was offered a chance to come into business with a relative of his in San Francisco he accepted. He is now so occupied, making a fair living for his family.

It seems as though the depression didn't affect him very much for he never had much to lose. His present circumstance of comparative security doesn't seem to be due to his own initiative but instead seems due to his partner.

The prejudice he encountered in New York was mostly suffered at the hands of foreigners. It was the usual kind of petty prejudice. He encountered no outward prejudice in California of any importance.

This man lived on a farm in Armenia, where he was born in 1882. He lived there for about twenty-four years. He married a girl of his own nationality. They had two children while in Armenia and got along poorly as far as their ability to earn a comfortable living was concerned. The unsettled condition of the country which was manifested by outbreaks of physical violence against Armenians at various times did much to make living conditions very bad.

It was therefore with great relief that he left Armenia to come to America on money saved and borrowed from whom he could. He remained in New York for approximately seventeen years where he found work plentiful at first, although there were times when he was out of work as long as four months at a time during his stay in New York. During these years he was employed at various jobs, working as a janitor, factory hand, fruit store employee and last and longest as a shoemaker. This last occupation he learned from a fellow countryman during one of his periods of unemployment. He became proficient at this work and after working at a number of shoe factories and shoe repair shops, he opened a shoe repairing store of his own at which he had moderate success.

In about 1923 he came to California for his health,

settling in Fresno, where he opened a small shoe repair shop. He never had much success, although he was able to support his family. About six years later, business being rather poor, when he was offered a chance to come into business with a relative of his in San Francisco he accepted. He is now so occupied, making a fair living for his family.

It seems as though the depression didn't affect him very much for he never had much to lose. His present circumstance of comparative security doesn't seem to be due to his own initiative but instead seems due to his partner.

The prejudice he encountered in New York was mostly suffered at the hands of foreigners. It was the usual kind of petty prejudice. He encountered no outward prejudice in California of any importance.

Selim was born in 1880 in Bayazid, near Mt. Ararat. He was the youngest of seven children, all of whom worked in their father's tobacco fields.

In 1896, during one of the Turkish massacres, his entire family, except two brothers and himself, were killed and their lands taken away from them.

The three brothers fled to Baku on the Caspian Sea and after many wanderings and vicissitudes they worked their way to the United States. The year 1898 found all three of them working on a tobacco plantation in North Carolina. They worked together until 1905 when Selim left the two older boys to go to Fresno County, California. There he bought an interest in a raisin vineyard with two of his countrymen.

In 1916 he had a chance to get a good price for his interest, sold out, and came to San Francisco with $10,000.

He soon received a position with a wholesale florist, a countryman of his. After two years he put his money into this business and was taken in as a partner.

In 1918 he married and has three children, two boys and one girl.

He is now manager of this business and is prospering.

Selim was born in 1880 in Bayazid, near Mt. Ararat. He was the youngest of seven children, all of whom worked in their father's tobacco fields.

In 1896, during one of the Turkish massacres, his entire family, except two brothers and himself, were killed and their lands taken away from them.

The three brothers fled to Baku on the Caspian Sea and after many wanderings and vicissitudes they worked their way to the United States. The year 1903 found all three of them working on a tobacco plantation in North Carolina. They worked together until 1905 when Selim left the two older boys to go to Fresno County, California. There he bought an interest in a raisin vineyard with two of his countrymen.

In 1916 he had a chance to get a good price for his interest, sold out, and came to San Francisco with $10,000.

He soon received a position with a wholesale florist, a countryman of his. After two years he put his money into this business and was taken in as a partner.

In 1918 he married and has three children, two boys and one girl.

He is now manager of this business and is prospering.

Selim was born in 1880 in Bayazid, near Mt. Ararat. He was the youngest of seven children, all of whom worked in their father's tobacco fields.

In 1896, during one of the Turkish massacres, his entire family, except two brothers and himself, were killed and their lands taken away from them.

The three brothers fled to Baku on the Caspian Sea and after many wanderings and vicissitudes they worked their way to the United States. The year 1898 found all three of them working on a tobacco plantation in North Carolina. They worked together until 1905 when Selim left the two older boys to go to Fresno County, California. There he bought an interest in a raisin vineyard with two of his countrymen.

In 1916 he had a chance to get a good price for his interest, sold out, and came to San Francisco with $10,000.

He soon received a position with a wholesale florist, a countryman of his. After two years he put his money into this business and was taken in as a partner.

In 1918 he married and has three children, two boys and one girl.

He is now manager of this business and is prospering.

He was very backward in giving information about his father, finally admitting that his father, to the best of his knowledge, had never done any work. The sons, that is, his three older brothers, carried the burden of support.

He came to the United States alone at the age of fourteen in order to get an education. He had two brothers established here in business, with their financial aid he attended high school. Having very set and definite ideas of becoming a chemist he spent two years in Princeton and finally graduated from Stanford. He came to California because his brother was starting an Armenian colony in Visalia.

He had no reasons for choosing chemistry except that it had an experimental aspect which interested him. It was not a family trait, as two brothers were money lenders and the third was a missionary.

After graduating in 1906 he went to the colony with the hope of bringing technical knowledge to it. His plans of a cooperative factory, scientific management of planting and similar projects were not accepted so he left. He was very disappointed in their attitude, which was entirely mercenary without any element of finer sensibilities.

He obtained a position with Spreckels Company testing beets for beet sugar production. The job took him over a large considerable territory. The traveling interested him

but the routine tests were not to his liking. Consequently after repeated attempts to get into the research laboratories failed, he decided to go into a new line.

The study and interpretation of Oriental rugs seemed a likely field of research so he dropped chemistry and started on his new job.

He utilized all his personal assets of knowledge of folk lore, of native superstition and physical laws to study rugs. He worked for ten years repairing rugs, learning the colors and designs.

He 1926 he opened his own store, but kept the same policy of working for his own edification. He had worked in Boston, Philadelphia, and New York but eventually came back to California. Through his entire career he had insisted on enjoying himself, doing work he liked and building for today without planning for the future.

He is now in business for himself, but claims since 1929 conditions are bad, not only financially but spiritually. "Our minds are out of gear just like our businesses" he says.

He would like to lecture but can not seem to make connections and hopes to write his experiences for publication.

He was very backward in giving information about his father, finally admitting that his father, to the best of his knowledge, had never done any work. The sons, that is, his three older brothers, carried the burden of support.

He came to the United States alone at the age of fourteen in order to get an education. He had two brothers established here in business. With their financial aid he attended high school. Having very set and definite ideas of becoming a chemist he spent two years in Princeton and finally graduated from Stanford. He came to California because his brother was starting an Armenian colony in Visalia.

He had no reasons for choosing chemistry except that it had an experimental aspect which interested him. It was not a family trait, as two brothers were money lenders and the third was a missionary.

After graduating in 1906 he went to the colony with the hope of bringing technical knowledge to it. His plans of a cooperative factory, scientific management of planting and similar projects were not accepted so he left. He was very disappointed in their attitude, which was entirely mercenary without any element of finer sensibilities.

He obtained a position with Spreckels Company testing beets for beet sugar production. The job took him over a large considerable territory. The traveling interested him

but the routine tests were not to his liking. Consequently after repeated attempts to get into the research laboratories failed, he decided to go into a new line.

The study and interpretation of Oriental rugs seemed a likely field of research so he dropped chemistry and started on his new job.

He utilized all his personal assets of knowledge of folk lore, of native superstition and physical laws to study rugs. He worked for ten years repairing rugs, learning the colors and designs.

He 1926 he opened his own store, but kept the same policy of working for his own edification. He had worked in Boston, Philadelphia, and New York but eventually came back to California. Through his entire career he had insisted on enjoying himself, doing work he liked and building for today without planning for the future.

He is now in business for himself, but claims since 1929 conditions are bad, not only financially but spiritually. "Our minds are out of gear just like our businesses" he says.

He would like to lecture but can not seem to make connections and hopes to write his experiences for publication.

He was very backward in giving information about his father, finally admitting that his father, to the best of his knowledge, had never done any work. The sons, that is, his three older brothers, carried the burden of support.

He came to the United States alone at the age of fourteen in order to get an education. He had two brothers established here in business. With their financial aid he attended high school. Having very set and definite ideas of becoming a chemist he spent two years in Princeton and finally graduated from Stanford. He came to California because his brother was starting an Armenian colony in Visalia.

He had no reasons for choosing chemistry except that it had an experimental aspect which interested him. It was not a family trait, as two brothers were money lenders and the third was a missionary.

After graduating in 1906 he went to the colony with the hope of bringing technical knowledge to it. His plans of a cooperative factory, scientific management of planting and similar projects were not accepted so he left. He was very disappointed in their attitude, which was entirely mercenary without any element of finer sensibilities.

He obtained a position with Spreckels Company testing beets for beet sugar production. The job took him over a large considerable territory. The traveling interested him

but the routine tests were not to his liking. Consequently after repeated attempts to get into the research laboratories failed, he decided to go into a new line.

The study and interpretation of Oriental rugs seemed a likely field of research so he dropped chemistry and started on his new job.

He utilized all his personal assets of knowledge of folk lore, of native superstition and physical laws to study rugs. He worked for ten years repairing rugs, learning the colors and designs.

He 1926 he opened his own store, but kept the same policy of working for his own edification. He had worked in Boston, Philadelphia, and New York but eventually came back to California. Through his entire career he had insisted on enjoying himself, doing work he liked and building for today without planning for the future.

He is now in business for himself, but claims since 1929 conditions are bad, not only financially but spiritually. "Our minds are out of gear just like our businesses" he says.

He would like to lecture but can not seem to make connections and hopes to write his experiences for publication.

In 1909, when the Turks started to take over Armenia, the outlook for native Armenians was very dark. Up to this time, M. Katchian states, the Armenians had paid rather heavy taxes to the Turks, and by this means succeeded in getting along fairly well. During the year 1909 the Turks became more aggressive.

Up to the age of fifteen, this Armenian boy had gone to school continuously, first kindergarten, as in America, then grammar school and later high school. Boys and girls attended different schools as is the case over most of Europe. One winter he attended school in England. He ~~states~~ was born in Sis, a city of about twenty-five thousand, which is located in Asia Minor, about forty miles northeast of Adana. This is near Syria, and not far from the Island of Cyprus.

His father's business was farming, but the family lived in town, his father going to and from the farms. Sis was a town of considerable importance long ago, and so has historical interest. It is also the head of the Armenian church activities. The architectural styles in homes here differ greatly from those of American cities and M. Katchian ~~states that he~~ thinks they are much more attractive than the average architectural styles of San

Francisco homes. Their school buildings are a source of special pride ~~too~~ to them.

"Selisia is a province rich in cattle. Potatoes and sugar beets were grown; hence our main work was farming. My father's farm, some four or five miles out of Sis, totaled about ten thousand acres, with good buildings, vast fields, herds of stock and tools for work. We lived well and things had been fine up to the time of the massacre (which was in 1914).

"But before this, and after the Turks began taking over Armenia, my brother, a few years older than I, had come to America. He wrote that he liked it very much. I followed him over here when I was seventeen. We had to run away after the Turks became so aggressive. Before this the Armenians paid good taxes to the Turks and got along fairly well. We then had no thought of leaving.

"When the massacre came, my grandfather and my grandmother happened to be out on the farms and were killed. All the farms were totally destroyed. The buildings were burned, stock killed, crops destroyed, the whole place laid low. The rest of the family were in town and did not fare so badly. The farm districts and small villages fared worst, because the people in town could gather together and protect themselves.

"They had burned down all the buildings, but we had started to rebuild. Yet, the way things looked, my brother thought best to get away. My father died during the World War, so I followed my brother over here. We will never go back to stay. I have an uncle and some cousins living on the island of Cyprus who are looking after our interests, but we do not expect to get anything for our losses. Before the war, there were a million and a half Armenians living there, but now there are not over one hundred thousand. And less than fifty thousand are in Constantinople."

Mr. Katchian and his brother are in the oriental rug business. They have their own store and both sell and do fine repair work on valuable foreign handmade rugs. The brother has married, his wife being an Armenian also, and they have a little girl. They declare they could not leave here now on her account, for she is American and he says they could not think of taking her out of this country. His wife says she will never go anywhere else to live.

These Armenians appear to know all their countrymen and hold together rather well. They are very serious minded, appreciative of America, and try to be good citizens.

In 1909, when the Turks started to take over Armenia, the outlook for native Armenians was very dark. Up to this time, M. Katchian states, the Armenians had paid rather heavy taxes to the Turks, and by this means succeeded in getting along fairly well. During the year 1909 the Turks became more aggressive.

Up to the age of fifteen, this Armenian boy had gone to school continuously, first kindergarten, as in America, then grammar school and later high school. Boys and girls attended different schools as is the case over most of Europe. One winter he attended school in England. He states he was born in Sis, a city of about twenty-five thousand, which is located in Asia Minor, about forty miles northeast of Adana. This is near Syria, and not far from the Island of Cyprus.

His father's business was farming, but the family lived in town, his father going to and from the farms. Sis was a town of considerable importance long ago, and so has historical interest. It is also the head of the Armenian church activities. The architectural styles in homes here differ greatly from those of American cities and M. Katchian states that he thinks they are much more attractive than the average architectural styles of San

Francisco homes. Their school buildings are a source of special pride too.

"Selisia is a province rich in cattle. Potatoes and sugar beets were grown. Hence our main work was farming. My father's farm, some four or five miles out of Sis, totaled about ten thousand acres, with good buildings, vast fields, herds of stock and tools for work. We lived well and things had been fine up to the time of the massacre (which was in 1914).

"But before this, and after the Turks began taking over Armenia, my brother, a few years older than I, had come to America. He wrote that he liked it very much. I followed him over here when I was seventeen. We had to run away after the Turks became so aggressive. Before this the Armenians paid good taxes to the Turks and got along fairly well. We then had no thought of leaving.

"When the massacre came, my grandfather and my grandmother happened to be out on the farms and were killed. All the farms were totally destroyed. The buildings were burned, stock killed, crops destroyed, the whole place laid low. The rest of the family were in town and did not fare so badly. The farm districts and small villages fared worst, because the people in town could gather together and protect themselves.

"They had burned down all the buildings, but we had started to rebuild. Yet, the way things looked, my brother thought it best to get away. My father died during the World War, so I followed my brother over here. We will never go back to stay. I have an uncle and some cousins living on the island of Cyprus who are looking after our interests, but we do not expect to get anything for our losses. Before the war, there were a million and a half Armenians living there, but now there are not over one hundred thousand. And less than fifty thousand are in Constantinople."

Mr. Katchian and his brother are in the oriental rug business. They have their own store and both sell and do fine repair work on valuable foreign handmade rugs. The brother has married, his wife being an Armenian also, and they have a little girl. They declare they could not leave here now on her account, for she is American and he says they could not think of taking her out of this country. His wife says she will never go anywhere else to live.

These Armenians appear to know all their countrymen and hold together rather well. They are very serious minded, appreciative of America, and try to be good citizens.

In 1909, when the Turks started to take over Armenia, the outlook for native Armenians was very dark. Up to this time, (M. Katchian) states, the Armenians had paid rather heavy taxes to the Turks, and by this means succeeded in getting along fairly well. During the year 1909 the Turks became more aggressive.

Up to the age of fifteen, this Armenian boy had gone to school continuously, first kindergarten, as in America, then grammar school and later high school. Boys and girls attended different schools as is the case over most of Europe. One winter he attended school in England. He states he was born in Sis, a city of about twenty-five thousand, which is located in Asia Minor, about forty miles northeast of Adana. This is near Syria, and not far from the Island of Cypress.

His father's business was farming, but the family lived in town, his father going to and from the farms. Sis was a town of considerable importance long ago, and so has historical interest. It is also the head of the Armenian church activities. The architectural styles in homes here differ greatly from those of American cities and (M. Katchian) states that he thinks they are much more attractive than the average architectural styles of San

Francisco homes. Their school buildings are a source of special pride too.

"Selisia is a province rich in cattle. Potatoes and sugar beets were grown. Hence our main work was farming. My father's farm, some four or five miles out of Sis, totaled about ten thousand acres, with good buildings, vast fields, herds of stock and tools for work. We lived well and things had been fine up to the time of the massacre (which was in 1914).

"But before this, and after the Turks began taking over Armenia, my brother, a few years older than I, had come to America. He wrote that he liked it very much. I followed him over here when I was seventeen. We had to run away after the Turks became so aggressive. Before this the Armenians paid good taxes to the Turks and got along fairly well. We then had no thought of leaving.

"When the massacre came, my grandfather and my grandmother happened to be out on the farms and were killed. All the farms were totally destroyed. The buildings were burned, stock killed, crops destroyed, the whole place laid low. The rest of the family were in town and did not fare so badly. The farm districts and small villages fared worst, because the people in town could gather together and protect themselves.

"They had burned down all the buildings, but we had started to rebuild. Yet, the way things looked, my brother thought best to get away. My father died during the World War, so I followed my brother over here. We will never go back to stay. I have an uncle and some cousins living on the island of Cypress who are looking after our interests, but we do not expect to get anything for our losses. Before the war, there were a million and a half Armenians living there, but now there are not over one hundred thousand. And less than fifty thousand are in Constantinople."

Mr. Katchian and his brother are in the oriental rug business. They have their own store and both sell and do fine repair work on valuable foreign handmade rugs. The brother has married, his wife being an Armenian also, and they have a little girl. They declare they could not leave here now on her account, for she is American and he says they could not think of taking her out of this country. His wife says she will never go anywhere else to live.

These Armenians appear to know all their countrymen and hold together rather well. They are very serious minded, appreciative of America, and try to be good citizens.

"They had burned down all the buildings, but he had started to rebuild. Not, the new shiny I told, by mere hour stood just back to get away. My father said (illegible) said no, so I followed my brother over there. We ought to back to stay. I have an uncle who lives (illegible) in a village or a place we can always go (illegible) somewhere. Then we left, when I was about ten years old. And then I left, because my father was burned down. And then I left, because my father was burned down. And then I left, because my father was burned down

Mr. John Dasho has been a resident of San Francisco for seventeen years. He is a good citizen, having a large family which consists of two sons and three daughters. He loves his family and has done everything possible for their support.

He is fifty-two years old and is still in good health. He is known for his hospitality, that being a characteristic of Armenians.

I have been acquainted with him for many years. Sometimes I go to see him. We talk about the past and the present events, talk of business, depression, and so on. One day, I was so interested in him that I said, "Mr. Dasho, I wish you would relate to me the important events of your life; how you came to this country and why?"

He said, "I come from Malatia, a town in Armenia, which is noted for its delicious apples and pears. It is a very fruitful place. The houses are surrounded with gardens and fruit trees. A clear brook runs through the town, which makes the place so fertile. As a young boy I have climbed on many of those trees. I was fond of hunting too. I always accompanied my father and brother, whenever they went for hunting, with my pet dog. I led a life free of care and attended the parish elementary school.

"But, when I was fifteen, my father died. He was a good

builder. We had no means of support after his death excepting the income from the orchard. So my mother sent me to a shoemaker's shop as apprentice. I worked for a time, but I did not like the sedentary life. I loved adventure. So we sold the orchard and the house and went to Aleppo.

"There, a short time after, I met a family. Mrs. Sylvia, a widow, with a son and two daughters. Her son, Simon, was a tall, strong young man who was the main support of the family. He was a coachman, transporting passengers from Aleppo to Alexandretta, a seaport town on the Mediterranean Sea. It has a good harbor, where ships come from different parts of Europe, Constantinople, Smyrna, and other seaport towns.

"I accompanied Simon. We had a closed carriage driven by four horses. The road was narrow and steep in most places. It took us three days to get there. Sometimes we would come across a caravan of camels, led by a man riding on a donkey, going slowly with a rhythmic tinkling of bells. When they saw the carriage going fast, they would get scared and run in all directions. Also we had to take every precaution against robbers attacking us. Many a time, when I heard the whistle of the steamers as they left, I was so thrilled that I wished to be in one of them sailing away.

"For nearly three years, I was occupied with that work. During that time I got married to Freida, Mrs. Sylvia's daugh-

ter, who was a young, healthy girl. She was a good cook.

"A friend of mine told me about Smyrna, and about the opportunities there. So we sold the carriage and the horses and went to Smyrna. That was in 1901. My mother-in-law came with me, with her son and daughter. There we had many hardships. I had a little money on hand, but that was soon spent.

"I had no friends. The people seemed to be selfish there. My wife lost her first born baby. All troubles came together. I had to do something. I got a few tools and started to repair shoes. Simon, my brother, was working in the vineyards. He was employed by a rich merchant who had some device by which he would dry raisins. (The raisins are dried in the sun, but when it rains, they turn brown, and lose their value.) Simon told me about this machine, so we got a machinist and made a small sample that worked perfectly. I went to Mr. Whittall, an English merchant who used to export figs and raisins from Smyrna. He got very much interested and decided to start a plant, the management of which was in my hands. We had liberal salaries. Soon we made a drier. We turned the brown raisins into golden color.

"For nearly five years we carried on this business. Then my brother-in-law died of pneumonia.

"For a year after that, I managed the factory all by myself.

We were quite well off and lived comfortably. During my stay in Smyrna, I had two daughters and two sons. One of my daughters died of cholera, when she was four years old.

"Mr. Whittall gave up the business because we were not allowed to use sulphur in changing the color of the raisins.

"With the money I had saved, I bought a good vegetable garden in one of the suberbs of Smyrna. There was a little house in which we lived. Also some nice figs, apricots, and plum trees. There were a few grapevines too. In the center of the garden there was a windmill which watered the plants. We grew tomatoes, eggplants, peppers, onions, turnips, etc. We had many chickens too. It was an ideal summer place with bathing beaches nearby. Many of our friends liked the place so well, that they would come and visit us often. Our minister especially, was so fond of the garden that every summer he used to come and stay with us.

"This minister had travelled a lot. He had been to England and Egypt. But, then, he wanted to go to America and settled down in California. He had a call from Fresno, so he resigned and went.

A short time after, he got there, he wrote to me about California. How there were many raisins, figs and prunes produced and that if I had a drier there, I could make a living.

"I understood a little French, but I didn't know a word of

English. That was a handicap, just the same I wanted to take a chance. So I sold my vegetable garden. This time I wanted to try my fortune in America. I left my family in Smyrna, promising to send for them as soon as I got some prospects there.

"I came over to America in 1912, and later a few months ~~after~~ my family came over.

"A rich Armenian merchant became my partner ~~with me.~~ We started a fruit-drying plant. Later, I started a plant of my own in Marysville. I wasn't busy with this work all the year round, so I thought it would be better for the children, too, if we moved to San Francisco where they could attend ~~the~~ school regularly. Because it was a new place for us, we had some hardships at first. We had no friends. My wife had her fifth child then in San Francisco.

"We had to start all over again, because I had lost practically all I had in the business. I struggled hard to made a living. I started to sell flowers to private customers. In this way, I was able to support my family. A few years afterwards my daughter graduated and took a business course in Heald's Business College for a year. Afterwards, she got a position as a bookkeeper and typist. That was a great help to us. Soon, we moved to a better house and in a few years we saved some money and bought a big lot in West

Portal. There was a cottage on it, in which we lived. The place was rough and stony, full of shrubs and weeds. With the help of my sons, I cut down the shrubs and leveled the ground. We grew flowers and sold them wholesale and retail on the market.

"In a few years many new houses were built in the neighborhood. So, we built a nice house on that same spot and sold the other remaining two lots.

"Then I rented a florist shop in a busy section of the city and with the help of my boys I carried on the business for the last ten years."

Now Mr. Nasho has an up-to-date private house, consisting of nine rooms, furnished beautifully with modern furniture, including the latest improvements, such as, electric cooking stove, gas, furnace, automatic water heater, radio, telephone, shower-bath, etc.; in fact, everything that is necessary to make a comfortable home.

His children are grown up. They are all musical. The eldest daughter plays the violin on the radio. The other daughter plays the piano. And the boys play the flute and cornet.

His wife is a good social worker. She loves to help the people who are in need. His mother-in-law is still living; she is seventy-five years old now. They support and take care of her in her old age.

They are very glad that they came here before the War started. When they hear what the people of Smyrna had to go through during the World War, they consider themselves very fortunate that they escaped just in time and thank Providence for ~~His~~ miraculous guidance.

Mr. John Dasho has been a resident of San Francisco for seventeen years. He is a good citizen, having a large family which consists of two sons and three daughters. He loves his family and has done everything possible for their support.

He is fifty-two years old and is still in good health. He is known for his hospitality, that being a characteristic of Armenians.

I have been acquainted with him for many years. Sometimes I go to see him. We talk about the past and the present events, talk of business, depression, and so on. One day, I was so interested in him that I said, "Mr. Dasho, I wish you would relate to me the important events of your life; how you came to this country and why?"

He said, "I come from Malatia, a town in Armenia, which is noted for its delicious apples and pears. It is a very fruitful place. The houses are surrounded with gardens and fruit trees. A clear brook runs through the town, which makes the place so fertile. As a young boy I have climbed on many of those trees. I was fond of hunting too. I always accompanied my father and brother, whenever they went for hunting, with my pet dog. I led a life free of care and attended the parish elementary school.

"But, when I was fifteen, my father died. He was a good

builder. We had no means of support after his death excepting the income from the orchard. So my mother sent me to a shoemaker's shop as apprentice. I worked for a time, but I did not like the sedentary life. I loved adventure. So we sold the orchard and the house and went to Aleppo.

"There, a short time after, I met a family. Mrs. Sylvia, a widow, with a son and two daughters. Her son, Simon, was a tall, strong young man who was the main support of the family. He was a coachman, transporting passengers from Aleppo to Alexandretta, a seaport town on the Mediterranean Sea. It has a good harbor, where ships come from different parts of Europe, Constantinople, Smyrna, and other seaport towns.

"I accompanied Simon. We had a closed carriage driven by four horses. The road was narrow and steep in most places. It took us three days to get there. Sometimes we would come across a caravan of camels, led by a man riding on a donkey, going slowly with a rhythmic tinkling of bells. When they saw the carriage going fast, they would get scared and run in all directions. Also we had to take every precaution against robbers attacking us. Many a time, when I heard the whistle of the steamers as they left, I was so thrilled that I wished to be in one of them sailing away.

"For nearly three years, I was occupied with that work. During that time I got married to Freida, Mrs. Sylvia's daugh-

ter, who was a young, healthy girl. She was a good cook.

"A friend of mine told me about Smyrna, and about the opportunities there. So we sold the carriage and the horses and went to Smyrna. That was in 1901. My mother-in-law came with me, with her son and daughter. There we had many hardships. I had a little money on hand, but that was soon spent.

"I had no friends. The people seemed to be selfish there. My wife lost her first ~~born~~ baby. All troubles came together. I had to do something. I got a few tools and started to repair shoes. Simon, my brother, was working in the vineyards. He was employed by a rich merchant who had some device by which he would dry raisins. (The raisins are dried in the sun, but when it rains, they turn brown, and lose their value.) Simon told me about this machine, so we got a machinist and made a small sample that worked perfectly. I went to Mr. Whittall, an English merchant who used to export figs and raisins from Smyrna. He got very much interested and decided to start a plant, the management of which was in my hands. We had liberal salaries. Soon we made a drier. We turned the brown raisins into golden color.

"For nearly five years we carried on this business. Then my brother-in-law died of pneumonia.

"For a year after that, I managed the factory all by myself.

We were quite well off and lived comfortably. During my stay in Smyrna, I had two daughters and two sons. One of my daughters died of cholera, when she was four years old.

"Mr. Whittall gave up the business because we were not allowed to use sulphur in changing the color of the raisins.

"With the money I had saved, I bought a good vegetable garden in one of the suberbs of Smyrna. There was a little house in which we lived. Also some nice figs, apricots, and plum trees. There were a few grapevines too. In the center of the garden there was a windmill which watered the plants. We grew tomatoes, eggplants, peppers, onions, turnips, etc. We had many chickens too. It was an ideal summer place with bathing beaches nearby. Many of our friends liked the place so well, that they would come and visit us often. Our minister especially, was so fond of the garden that every summer he used to come and stay with us.

"This minister had travelled a lot. He had been to England and Egypt. But, then, he wanted to go to America and settled down in California. He had a call from Fresno, so he resigned and went.

A short time after, he got there, he wrote to me about California. How there were many raisins, figs and prunes produced and that if I had a drier there, I could make a living.

"I understood a little French, but I didn't know a word of

English. That was a handicap, just the same I wanted to take a chance. So I sold my vegetable garden. This time I wanted to try my fortune in America. I left my family in Smyrna, promising to send for them as soon as I got some prospects there.

"I came over to America in 1912, a few months after my family came over.

"A rich Armenian merchant became partner with me. We started a fruit-drying plant. Later, I started a plant of my own in Marysville. I wasn't busy with this work all the year round, so I thought it would be better for the children, too, if we moved to San Francisco where they could attend the school regularly. Because it was a new place for us, we had some hardships at first. We had no friends. My wife had her fifth child then in San Francisco.

"We had to start all over again, because I had lost practically all I had in the business. I struggled hard to made a living. I started to sell flowers to private customers. In this way, I was able to support my family. A few years afterwards my daughter graduated and took a business course in Heald's Business College for a year. Afterwards, she got a position as a bookkeeper and typist. That was a great help to us. Soon, we moved to a better house and in a few years we saved some money and bought a big lot in West

Portal. There was a cottage on it, in which we lived. The place was rough and stony, full of shrubs and weeds. With the help of my sons, I cut down the shrubs and leveled the ground. We grew flowers and sold them wholesale and retail on the market.

"In a few years many new houses were built in the neighborhood. So, we built a nice house on that same spot and sold the other remaining two lots.

"Then I rented a florist shop in a busy section of the city and with the help of my boys I carried on the business for the last ten years."

Now Mr. Dasho has an up-to-date private house, consisting of nine rooms, furnished beautifully with modern furniture, including the latest improvements, such as, electric cooking stove, gas, furnace, automatic water heater, radio, telephone, shower-bath, etc.; in fact, everything that is necessary to make a comfortable home.

His children are grown up. They are all musical. The eldest daughter plays the violin on the radio. The other daughter plays the piano. And the boys play the flute and cornet.

His wife is a good social worker. She loves to help the people who are in need. His mother-in-law is still living. She is seventy-five years old now. They support and take care of her in her old age.

They are very glad that they came here before the War started. When they hear what the people of Smyrna had to go through during the World War, they consider themselves very fortunate that they escaped just in time and thank Providence for His miraculous guidance.

Mr. John Dasho has been a resident of San Francisco for seventeen years. He is a good citizen, having a large family which consists of two sons and three daughters. He loves his family and has done everything possible for their support.

He is fifty-two years old and is still in good health. He is known for his hospitality, that being a characteristic of Armenians.

I have been acquainted with him for many years. Sometimes I go to see him. We talk about the past and the present events, talk of business, depression, and so on. One day, I was so interested in him that I said, "Mr. Dasho, I wish you would relate to me the important events of your life; how you came to this country and why?"

He said, "I come from Malatia, a town in Armenia, which is noted for its delicious apples and pears. It is a very fruitful place. The houses are surrounded with gardens and fruit trees. A clear brook runs through the town, which makes the place so fertile. As a young boy I have climbed on many of those trees. I was fond of hunting too. I always accompanied my father and brother, whenever they went for hunting, with my pet dog. I led a life free of care and attended the parish elementary school.

"But, when I was fifteen, my father died. He was a good

builder. We had no means of support after his death excepting the income from the orchard. So my mother sent me to a shoemaker's shop as apprentice. I worked for a time, but I did not like the sedentary life. I loved adventure. So we sold the orchard and the house and went to Aleppo.

"There, a short time after, I met a family. Mrs. Sylvia, a widow, with a son and two daughters. Her son, Simon, was a tall, strong young man who was the main support of the family. He was a coachman, transporting passengers from Aleppo to Alexandretta, a seaport town on the Mediterranean Sea. It has a good harbor, where ships come from different parts of Europe, Constantinople, Smyrna, and other seaport towns.

"I accompanied Simon. We had a closed carriage driven by four horses. The road was narrow and steep in most places. It took us three days to get there. Sometimes we would come across a caravan of camels, led by a man riding on a donkey, going slowly with a rhythmic tinkling of bells. When they saw the carriage going fast, they would get scared and run in all directions. Also we had to take every precaution against robbers attacking us. Many a time, when I heard the whistle of the steamers as they left, I was so thrilled that I wished to be in one of them sailing away.

"For nearly three years, I was occupied with that work. During that time I got married to Freida, Mrs. Sylvia's daugh-

ter, who was a young, healthy girl. She was a good cook.

"A friend of mine told me about Smyrna, and about the opportunities there. So we sold the carriage and the horses and went to Smyrna. That was in 1901. My mother-in-law came with me, with her son and daughter. There we had many hardships. I had a little money on hand, but that was soon spent.

"I had no friends. The people seemed to be selfish there. My wife lost her first born baby. All troubles came together. I had to do something. I got a few tools and started to repair shoes. Simon, my brother, was working in the vineyards. He was employed by a rich merchant who had some device by which he would dry raisins. (The raisins are dried in the sun, but when it rains, they turn brown, and lose their value.) Simon told me about this machine, so we got a machinist and made a small sample that worked perfectly. I went to Mr. Whittall, an English merchant who used to export figs and raisins from Smyrna. He got very much interested and decided to start a plant, the management of which was in my hands. We had liberal salaries. Soon we made a drier. It turned the brown raisins into golden color.

"For nearly five years we carried on this business. Then my brother-in-law died of pneumonia.

"For a year after that, I managed the factory all by myself.

We were quite well off and lived comfortably. During my stay in Smyrna, I had two daughters and two sons. One of my daughters died of cholera, when she was four years old.

"Mr. Whittall gave up the business because we were not allowed to use sulphur in changing the color of the raisins.

"With the money I had saved, I bought a good vegetable garden in one of the suburbs of Smyrna. There was a little house in which we lived. Also some nice figs, apricots, and plum trees. There were a few grapevines too. In the center of the garden there was a windmill which watered the plants. We grew tomatoes, eggplants, peppers, onions, turnips, ~~etc.~~ We had many chickens too. It was an ideal summer place with bathing beaches nearby. Many of our friends liked the place so well, that they would come and visit us often. Our minister especially, was so fond of the garden that every summer he used to come and stay with us.

"This minister had travelled a lot. He had been to England and Egypt. But, then, he wanted to go to America and settled down in California. He had a call from Fresno, so he resigned and went.

A short time after, he got there, he wrote to me about California. How there were many raisins, figs and prunes produced and that if I had a drier there, I could make a living.

"I understood a little French, but I didn't know a word of

English. That was a handicap, just the same I wanted to take a chance. So I sold my vegetable garden. This time I wanted to try my fortune in America. I left my family in Smyrna, promising to send for them as soon as I got some prospects there.

"I came over to America in 1912, a few months after my family came over.

"A rich Armenian merchant became partner with me. We started a fruit-drying plant. Later, I started a plant of my own in Marysville. I wasn't busy with this work all the year round, so I thought it would be better for the children, too, if we moved to San Francisco where they could attend school regularly. Because it was a new place for us, we had some hardships at first. We had no friends. My wife had her fifth child then in San Francisco.

"We had to start all over again, because I had lost practically all I had in the business. I struggled hard to made a living. I started to sell flowers to private customers. In this way, I was able to support my family. A few years afterwards my daughter graduated and took a business course in Heald's Business College for a year. Afterwards, she got a position as a bookkeeper and typist. That was a great help to us. Soon, we moved to a better house and in a few years we saved some money and bought a big lot in West

Portal. There was a cottage on it, in which we lived. The place was rough and stony, full of shrubs and weeds. With the help of my sons, I cut down the shrubs and leveled the ground. To grew flowers and sold them wholesale and retail on the market.

"In a few years many new houses were built in the neighborhood. So, we built a nice house on that same spot and sold the other remaining two lots.

"Then I rented a florist shop in a busy section of the city and with the help of my boys I carried on the business for the last ten years."

Now Mr. Kusko has an up-to-date private house, consisting of nine rooms, furnished beautifully with modern furniture, including the latest improvements, such as, electric cooking stove, gas, furnace, automatic water heater, radio, telephone, shower-bath, ~~etc.~~; in fact, everything that is necessary to make a comfortable home.

His children are grown up. They are all musical. The eldest daughter plays the violin on the radio. The other daughter plays the piano. And the boys play the flute and cornet.

His wife is a good social worker. She loves to help the people who are in need. His mother-in-law is still living; she is seventy-five years old now. They support and take care of her in her old age.

They are very glad that they came here before the War started. When they hear what the people of Smyrna had to go through during the World War, they consider themselves very fortunate that they escaped just in time and thank Providence for His miraculous guidance.

Mr. Yervant Aganian is a tall, well-built man. Although he is an old man who has seen sixty-seven summers, ~~yet~~ he carries himself well. He is a bachelor, retired from business; he lives all by himself, but he likes company and has many friends. He is one of the oldest Armenian immigrants ~~that~~ who have settled on the west coast of the United States. Mr. Aganian has spent most of his life in San Francisco. He too, like others, has had ups and downs in his life, years of prosperity as well as misfortune. At present he lives on his savings.

Mr. Y. Aganian was born in Kuntari, Constantinople. After finishing the course of the Parish Elementary School, he entered the Central High School in Constantinople, from which he graduated successfully, having mastered and acquired a thorough knowledge of the Armenian, Turkish, French and English languages. He was a brilliant student, so after his graduation he taught in the Esayian School for two years.

He was unfortunate enough to lose his father at the age of fifteen. In 1887, when he was nineteen, he bade farewell to his mother and two sisters in Constantinople and went to Venice to study in order to become a ~~bishop.~~ priest. In Venice, there is an Armenian Catholic ~~convent,~~ order the ~~followers~~ members of which are called Mkhitarians. In this ~~convent~~ monastery live some retired clergymen. There is a ~~big~~ large library where many ancient Armenian historical and classi-

cal writings are preserved. It is a sort of museum. In times of war it wasn't safe to keep any valuable books in Turkey so they were preserved in Venice. Mr. Agamian stayed here for two years, but the quiet life didn't seem to agree with him. He ~~had to be~~ was supposed to be sober all the time, but instead, he ~~used to~~ laugh ed and talk ed ~~sometimes~~.

Afterwards, he left the ~~convent~~ monastery and went to London. He had a cousin in Calcutta, India, ~~where he~~ who was a merchant. He had heard that this cousin had no money before and had gone to India by working on ~~the~~ a steamer. He too, had no money and wanted to follow his cousin's example. So he went to the steamship company and represented himself as a fireman. He had never done that work and he thought it was an easy job. The company accepted him on condition that he would work as a fireman ~~to travel to~~ all the way to India. When he boarded the steamer he was led to the lower part of the steamer, to the engine room. ~~There was a Negro to help him.~~ There he found a negro helper. He was told that he had to sleep in the same berth and eat with ~~him~~ the negro at the same table. This work was very ~~hard~~ hard for him, but he was obliged to do it as he had no fare.

The journey lasted a whole month. They passed the Mediterranean Sea, Suez Canal, the Red Sea, and, entering the Indian Ocean, at last reached Calcutta, India. On the way, as they passed the Red Sea, the heat was unbearable, because it ~~falls~~ is close ~~on~~ to the equator. Mr. Agamian suffered very much from the heat.

After they landed in India, Mr. Agamian didn't ~~like~~ Went to stay there. ~~So~~ After a short time, with two other friends as companions, he took a steamer bound for Australia. This time, again, having no fare, they had to work on the steamer. After working a few days, they refused to do the hard work assigned to them. So the captain became very angry at their behavior and strictly ordered that no food should be given to them, except a few crackers, so that they shouldn't starve. The captain even threatened to desert them on a desolate island. But fortunately he didn't carry out his plans.

In the meantime those three young travellers were thinking of ~~a device not to suffer~~ some means of overcoming hunger. At last they succeeded. They had with them some Egyptian tobacco. In the steamer all the crew as well as the cook were Indians and they were crazy for that kind of tobacco. So Agamian and his friends gave some tobacco to the cook and waiters and in return ~~they were getting~~ got food everyday. Naturally, this was kept secret from the captain, who was surprised that they weren't sorry and were still not willing to work. On the contrary, he noticed that they seemed happy and full of ~~per~~ energy, partaking in every sort of amusement, singing and dancing.

One day, there was a ~~big~~ quarrel between the captain and the Indian workers. The Indians attacked the captain with clubs and knives and threatened to kill him. So, Agamian's friend, a

strong youth, bravely attacked the Indians and disarmed them, thus saving the captain's life. From that time on, the captain became friendly to ~~those~~ the three Armenian travellers and commanded the cook to feed them generously.

That tedious journey lasted one and a half months. And at last they reached Melbourne, Australia and from there went to Brisbane. Mr. Agamian lived there five years doing odd jobs, ~~or~~ such as working as a peddler, and saved enough money to come to America. ~~So,~~ Once more, he took the steamer from Australia and came to San Francisco. There were a few Armenians here at that time.

At first he got a job working in ~~the~~ a Turkish ~~Bathe~~ bath. He did that for a good many years and saved some money. Afterwards he learned that an Armenian merchant, Mr. Arakelian, was growing watermelons and musk melons and shipping them to different parts of the country. This man lived in Turlock. Mr. Agamian became his partner and he was sent to ~~the~~ important cities ~~during the season~~, such as Omaha, and Chicago, ~~etc.~~, as representative of the Fruit Growers' Association. He continued in this business for a long time.

Mr. Agamian's sister was a beautiful young ~~lady~~ woman. She wished to come to America because the Turks were massacring the Armenians in the interior towns of Turkey. She wrote to ask her brother to help her come over. It was very hard to get a pass-

port for her, because the Turkish government was very strict then and ~~they~~ didn't allow anyone to leave the country. So Mr. Agamian wrote a letter to the American Consulate in Constantinople to help his sister get a passport. At last he succeeded, and his sister Rosa came ~~over~~ to America. He was very glad to see his sister after many years of separation. ~~His sister~~ She stayed a few weeks in the Y.W.C.A.

Mr. Arakelian, the "watermelon king," as he was called, learned of Rosa's arrival. He got acquainted with her and decided to marry her. A few years after, Mr. Agamian's mother and eldest sister came over. They lived happily for a short time, but his mother died a few years after she came over and his sister, not being strong, passed away too. So he remained all alone again.

His sister is well off. She lives in Turlock. ~~The has~~ Her son has grown up and become a big man. Mr. Arakelian, his brother-in-law, is dead. His son Harry carries on the business ~~that~~ which he ~~had~~ started.

Mr. Agamian has retired from business now, because he is not ~~so~~ very strong. He invests some money in the stock exchange. He complains of some ailments, and ~~He~~ has been to many doctors, but without any relief. He has rheumatism and kidney trouble. He tells of his past experiences in a very interesting way, and ~~He~~ has a very good memory. In company sometimes he recites, with

great spirit, excerpts from Shakespeare. It is surprizing to see how well he remembers every detail. When the occasion comes, he will dance. He adapts himself to every kind of environment.

He takes good care of himself, lives a simple, temperate life, abstaining from any kind of food or liquor which would be injurious to his health.

He is a philanthropist, giving always very generously for many charitable purposes. Any one who appeals to him for help, ~~he would not~~ will not be refused. If he has not the money himself, he ~~would~~ will take up a collection and help out.

He was an English citizen in Australia. But as soon as he came to San Francisco, he became an American citizen. He has lived a very useful life and has been a blessing to the community. He has become a good example and inspiration to many young people who follow his advice as that of a true, loyal citizen.

Mr. Agamian has travelled a great deal. He has seen many other countries and forms of government. He likes this country, which he has adopted, best of all because it is an ideal place to live with its just form of government.

Mr. Yervant Agamian is a tall, well-built man. Although he is an old man who has seen sixty-seven summers, ~~he~~ he carries himself well. He is a bachelor retired from business. He lives all by himself, but he likes company and has many friends. He is one of the oldest ~~Armenian~~ of the Armenian immigrants ~~that~~ who have settled on the west coast of the United States. Mr. Agamian has spent most of his life in San Francisco. He too, like others, has had ups and downs in his life, years of prosperity as well as misfortune. At present he lives on his savings.

Mr. Y. Agamian was born in Kutari, Constantinople. After finishing the course of the Parish Elementary School, he entered the Central High School in Constantinople, from which he graduated successfully, having mastered and acquired a thorough knowledge of the Armenian, Turkish, French and English languages. He was a brilliant student, so after his graduation he taught in the Esayian School for two years.

He was unfortunate enough to lose his father at the age of fifteen. In 1887, when he was nineteen, he bade farewell to his mother and two sisters in Constantinople and went to Venice to study in order to become a ~~bishop~~ priest. In Venice, there is an Armenian Catholic ~~convent~~ order, the ~~followers~~ members of which are called Mhitarians. In this convent live some retired clergymen. There is a ~~big~~ large library where many ancient Armenian historical and classi-

cal writings are preserved. It is a sort of museum. In times of war it wasn't safe to keep any valuable books in Turkey so they were preserved in Venice. Mr. Aganian stayed here for two years, but the quiet life didn't seem to agree with him. He ~~had~~ to be sober all the time, but instead, he ~~used to~~ laugh, and talk sometimes.

After wards, he left the convent and went to London. He had a cousin in Calcutta, India, where he was a merchant. He had heard that this cousin had no money before and had gone to India by working on the steamer. He too, had no money and wanted to follow his cousin's example. So he went to the steamship company and represented himself as a fireman. He had never done that work and he thought it was an easy job. The company accepted him on condition that he would work as a fireman to travel to India. When he boarded the steamer he was led to the lower part of the steamer, to the engine room. There was a Negro, to help him. He was told that he had to sleep in the same berth and eat with him at the same table. This work was very hard for him, but he was obliged to do it as he had no fare.

The journey lasted a whole month. They passed the Mediterranean Sea, Suez Canal, the Red Sea, and, entering the Indian Ocean, at last reached Calcutta, India. On the way, as they passed the Red Sea, the heat was unbearable, because it was on the equator. Mr. Aganian suffered very much from the heat.

After they landed in India, Mr. Aganian didn't ~~like~~ want to stay there. ~~To~~ After a short time, with two other friends as companions, he took a steamer bound for Australia. This time, again, having no fare, they had to work on the steamer. After working a few days, they refused to do the hard work assigned to them. So the captain became very angry at their behavior and strictly ordered that no food should be given to them, except a few crackers, so that they shouldn't starve. The captain even threatened to desert them on a desolate island. But fortunately he didn't carry out his plans.

In the meantime those three young travellers were thinking ~~of a device not to suffer~~ Some means of avoiding hunger. At last they succeeded. They had with them some Egyptian tobacco. In the steamer all the crew as well as the cook were Indians and they were crazy for that kind of tobacco. So Aganian and his friends gave some tobacco to the cook and waiters and in return ~~they were getting~~ got food everyday. Naturally, this was kept secret from the captain, who was surprised that they weren't sorry and were still not willing to work. On the contrary, he noticed that they seemed happy and full of ~~pep~~ energy partaking in every sort of amusement, singing and dancing.

One day, there was a ~~big~~ quarrel between the captain and the Indian workers. The Indians attacked the captain with clubs and knives and threatened to kill him. So, Aganian's friend, a

strong youth, bravely attacked the Indians and disarmed them, thus saving the captain's life. From that time on, the captain became friendly to ~~those~~ the three Armenian travellers and commanded the cook to feed them generously.

That tedious journey lasted one and a half months. And at last they reached Melbourne, Australia and from there went to Brisbane. Mr. Agamian lived there five years doing odd jobs ~~of working~~ such as a peddler, and saved enough money to come to America. ~~He~~ Once more, he took the steamer from Australia and came to San Francisco. There were a few Armenians here at that time.

At first he got a job working in ~~the~~ a Turkish baths. He did that for a good many years and saved some money. Afterwards he learned that an Armenian merchant, Mr. Arakelian, was growing watermelons and musk melons and shipping them to different parts of the country. This man lived in Turlock. Mr. Agamian became his partner and he was sent to ~~the~~ important cities during the season, such as Omaha and Chicago, ~~etc.~~, as representative of the Fruit Growers' Association. He continued in this business for a long time.

Mr. Agamian's sister was a beautiful young ~~lady~~ woman. She wished to come to America because the Turks were massacring the Armenians in the interior towns of Turkey. She wrote to her brother to help her come over. It was very hard to get a pass-

port for her, because the Turkish government was very strict then and ~~they~~ didn't allow anyone to leave the country. So Mr. Agamian wrote a letter to the American Consulate in Constantinople to help his sister get a passport. Atlast he succeeded, and his sister Rosa came over. He was very glad to see his sister after many years of separation. ~~The sister~~ She stayed a few weeks in the Y.W.C.A.

Mr. Arakelian, the "watermelon king" as he was called, learned of Rosa's arriwal. He got acquainted with her and decided to marry her. A few years after Mr. Agamian's mother and eldest sister came over. They lived happily for a short time, but his mother died a few years after she came over and his sister, not being strong, passed away too. So he remained all alone again.

His sister is well off. She lives in Turlock. ~~She has~~ Her son has grown up and become a big man. Mr. Arakelian, his brother-in-law, is dead. His son Harry carries on the business which ~~that~~ he had started.

Mr. Agamian has retired from business now, because he is not very strong. He invests some money in the stock exchange. He complains of some ailments, and ~~He~~ has been to many doctors, but without any relief. He has rheumatism and kidney trouble. He tells of his past experiences in a very interesting way, and he has a very good memory. In company sometimes he recites, with

great spirit, excerpts from Shakespeare. It is surprizing to see how well he remembers every detail. When the occasion comes, he will dance. He adapts himself to every kind of environment.

He takes good care of himself, lives a simple, temperate life, abstaining from any kind of food or liquor which would be injurious to his health.

He is a philanthropist, giving always very generously for many charitable purposes. Any one who appeals to him for help, ~~he would~~ will not be refused. If he has not the money himself, he would take up a collection and help out.

He was an English citizen in Australia. But as soon as he came to San Francisco, he became an American citizen. He has lived a very useful life and has been a blessing to the community. He has become a good example and inspiration to many young people who follow his advice as that of a true, loyal citizen.

Mr. Agamian has travelled a great deal. He has seen many other countries and forms of government. He likes this country, which he has adopted, best of all because it is an ideal place to live with its just form of government.

Y.A.

Mr. Yervant Agamian is a tall, well-built man. Although he is an old man who has seen sixty-seven summers, yet he carries himself well. He is a bachelor retired from business. He lives all by himself, but he likes company and has many friends. He is one of the oldest Armenian immigrants that ~~have~~ settled on the west coast of the United States. Mr. ~~Agamian has~~ spent most of his life in San Francisco. He too, like others, has had ups and downs in his life, years of prosperity as well as misfortune. At present he lives on his savings.

Y.A.

Mr. Y. Agamian was born in Scutari, Constantinople. After finishing the course of the Parish Elementary School, he entered the Central High School in Constantinople, from which he graduated successfully, having mastered and acquired a thorough knowledge of the Armenian, Turkish, French and English languages. He was a brilliant student, so after his graduation he taught in the Esayian School for two years.

He was unfortunate enough to lose his father at the age of fifteen. In 1887, when he was nineteen, he bade farewell to his mother and two sisters in Constantinople and went to Venice to study in order to become a bishop. In Venice, there is an Armenian Catholic convent, the followers of which are called Mghitarians. In this convent live some retired clergymen. There is a big library where many ancient Armenian historical and classi-

cal writings are preserved. It is a sort of museum. In times of war it wasn't safe to keep any valuable books in Turkey so they were preserved in Venice. Mr. Agamian stayed here for two years, but the quiet life didn't seem to agree with him. He had to be sober all the time, but instead, he used to laugh and talk sometimes.

Afterwards, he left the convent and went to London. He had a cousin in Calcutta, India, ~~where he was~~ a merchant. He had heard that this cousin had no money before and had gone to India by working on the steamer. He too, had no money and wanted to follow his cousin's example. So he went to the steamship company and represented himself as a fireman. He had never done that work and he thought it was an easy job. The company accepted him on condition that he would work as fireman to travel to India. When he boarded the steamer he was led to the lower part of the steamer, to the engine room. There was a Negro to help him. He was told that he had to sleep in the same berth and eat with him at the same table. This work was very hard for him, but he was obliged to do it as he had no fare.

The journey lasted a whole month. They passed the Mediterranean Sea, Suez Canal, the Red Sea, and, entering the Indian Ocean, atlast reached Calcutta, India. On the way, as they passed the Red Sea, the heat was unbearable, because it falls on the equator. Mr. Agamian suffered very much from the heat.

After they landed in India, Mr. Agamian didn't like to stay there. So after a short time, with two other friends as companions, he took a steamer bound for Australia. This time, again, having no fare, they had to work on the steamer. After working a few days, they refused to do the hard work assigned to them. So the captain became very angry at their behavior and strictly ordered that no food should be given to them, except a few crackers, so that they shouldn't starve. The captain even threatened to desert them on a desolate island. But fortunately he didn't carry out his plans.

In the meantime those three young travellers were thinking of a device not to suffer hunger. At last they succeeded. They had with them some Egyptian tobacco. In the steamer all the crew as well as the cook were Indians and they were crazy for that kind of tobacco. So Agamian and his friends gave some tobacco to the cook and waiters and in return they were getting food everyday. Naturally, this was kept secret from the captain, who was surprized that they weren't sorry and were still not willing to work. On the contrary, he noticed that they seemed happy and full of pep, partaking in every sort of amusement, singing and dancing.

One day, there was a big quarrel between the captain and the Indian workers. The Indians attacked the captain with clubs and knives and threatened to kill him. So, Agamian's friend, a

strong youth, bravely attacked the Indians and disarmed them, thus saving the captain's life. From that time on, the captain became friendly to those three Armenian travellers and commanded the cook to feed them generously.

That tedious journey lasted one and a half months. And at last they reached Melbourne, Australia and from there went to Brisbane. Mr. Agamian lived there five years doing odd jobs or working as a peddler and saved enough money to come to America. So, once more, he took the steamer from Australia and came to San Francisco. There were a few Armenians here at that time.

At first he got a job working in the Turkish Baths. He did that for a good many years and saved some money. Afterwards he learned that an Armenian merchant, Mr. Arakelian, was growing watermelons and musk melons and shipping them to different parts of the country. This man lived in Turlock. Mr. Agamian became his partner and he was sent to the important cities during the season, such as Omaha, Chicago, etc., as representative of the Fruit Growers' Association. He continued in this business for a long time.

Mr. Agamian's sister was a beautiful young lady. She wished to come to America because the Turks were massacring the Armenians in the interior towns of Turkey. She wrote to her brother to help her come over. It was very hard to get a pass-

port for her, because the Turkish government was very strict then and they didn't allow anyone to leave the country. So Mr. Agamian wrote a letter to the American Consulate in Constantinople to help his sister get a passport. Atlast he succeeded. And his sister Rosa came over. He was very glad to see his sister after many years of separation. His sister stayed a few weeks in the Y.W.C.A.

Mr. Arakelian, the watermelon king, as he was called, learned of Rosa's arrival. He got acquainted with her and decided to marry her. A few years after Mr. Agamian's mother and eldest sister came over. They lived happily for a short time, but his mother died a few years after she came over and his sister, not being strong, passed away too. So he remained all alone again.

His sister is well off. She lives in Turlock. She has a son grown up and become a big man. Mr. Arakelian, his brother-in-law is dead. His son Harry carries on the business that he had started.

Mr. Agamian has retired from business now, because he is not so strong. He invests some money in the stock exchange. He complains of some ailments. He has been to many doctors, but without any relief. He has rheumatism and kidney trouble. He tells of his past experiences in a very interesting way. He has a very good memory. In company sometimes he recites, with

great spirit, excerpts from Shakespeare. It is surprizing to see how well he remembers every detail. When the occasion comes, he will dance. He adapts himself to every kind of environment.

He takes good care of himself, lives a simple, temperate life, abstaining from any kind of food or liquor which would be injurious to his health.

He is a philanthropist, giving always very generously for many charitable purposes. Any one who appeals to him for help, he would not refuse. If he has not the money himself, he would take up a collection and help out.

He was an English citizen in Australia. But as soon as he came to San Francisco, he became an American citizen. He has lived a very useful life and has been a blessing to the community. He has become a good example and inspiration to many young people who follow his advice as that of a true, loyal citizen.

Mr. Agamian has travelled a great deal. He has seen many other countries and forms of government. He likes this country, which he has adopted, best of all because it is an ideal place to live with its just form of government.

is an ideal phrase to live with for the form of government.
this country, which is now adopted, most of all because it
many other countries and forms of government. He likes
Mr. Eamon has travelled a great deal. He has seen
what of a true, loyal citizen.
interested to many young people who realize the
in relation to many young people who realize the
ing to the community. He is known a good example and
ion. He has lived a very useful life and has been a credit-
as he came to the country, he became in various ways
himself, he would take a conservative and help out.
to men an English citizen in every way. He is known
for help, he would not refuse. If he had to give
for many charitable purposes. Any one who applies to him
to a fellow-worker, giving always very generously
ance Life, especially when any kind of face of it was going
would be important to his business.
Mr. Eamon good name of himself, home worship, religion,
wick corner, he will drive. He helps at least to every other
of worship.

Mr. Misak Katchian is about forty-five. His brother John is thirty-five. These two brothers live and work together in San Francisco.

They come from Sis, in Cilicia. Sis, Adana and Tarsus are situated near the southern coast of Asia Minor. Mersin is the nearest port town. Taurus, the Great Mountain Chain, is ~~found~~ located in this part of the country. Sis is surrounded by mountains, but Adana is situated in a plain region where many vineyards with their regular lines of grape vines make a picturesque view. There are many kinds of fruit trees as well.

The Armenian Apostolic Church has four centers for the patriarchate. They are the following towns: Etch-Miatzin, which means "Christ came down" in Armenian, Constantinople, Jerusalem and Sis. In each of these four cities, there is a monastery ~~or a convent~~ where students are prepared for the priesthood. The priests may marry but the bishops may not. ~~They have~~ The Bishops to follow the rule of celibacy, so that ~~they~~ he may be able to devote all ~~their~~ his ~~lives~~ life to spiritual purposes.

Although Mr. Katchian was born in Sis, he ~~has~~ spent his childhood in Adana and was educated there. He could understand very little English when he came to America,

but now he has increased his knowledge of the language so much that he can read the newspapers and understand practically everything.

He was only eighteen years old when he came to this country. First, he stayed in New York and worked as a peddler. He used to roast chestnuts on one side of a push cart, ~~and on~~ which on the other side he ~~sold~~ had postal cards and other small articles. He did this for some time.

He had a rich uncle, in Montreal, Canada, whose name was Davis. This uncle was a rug merchant and had a factory for cleaning and repairing as well, ~~also, he~~ and was an expert in oriental rugs. So Misak went to Montreal to work with his uncle. A few years afterwards his brother John came also and started to work with him.

Ever since then, ~~these~~ two brothers have always worked together and lived together. They have had no separate accounts. They love and respect one another, in fact, they have never had any disagreement.

~~These~~ two brothers worked steadily for six years and saved some money. Afterwards Davis gave up the business and went to San Francisco where he established a rug factory for a big firm. The boys stayed in Montreal. Together they started an ice-cream and lunch counter near the station, a very busy spot, especially when the steamers

left or arrived. Their business was very successful. They were so busy in the rush hours that ~~a young man used to come and help them~~ they had to have a helper.

Once this ~~young man~~ helper, with another boy, came through the roof and stole eighty dollars from ~~his~~ Misak's pocket while Misak was sleeping soundly, being dead tired. In the morning, when Misak and his brother went to open the store, they noticed that the money was gone. They knew who had done it. They suspected that boy. They went to court, the boy's friend confessed that they had done it together, but they couldn't get the money back.

When Davis had established his rug factory in San Francisco, he sent for them. So they came to San Francisco and worked with their uncle for several years and saved a considerable amount of money.

Then the firm failed. Davis went to another state, where he died. Misak and John rented a store at the beach and made waffles. They continued this for two years and then gave it up, because Misak, standing all day in the damp, cold store got rheumatism in his legs. He tried all kinds of remedies. Although he is much better now, it left him weak.

In 1923 he got married and at the same time with his brother started a rug business of their own, a retail store

downtown where they even now sell oriental rugs, and clean and repair them as well. In 1925 they bought a small cottage. It is a neat little house, but not in good shape. They intend to remodel the house some day, when they can afford it.

He has a smart little girl called Isabelle. She is eight years old now. She is very fond of pets and has ~~Now, she has~~ a little kitten, with which she plays. She sings, recites and dances well. She seems to be a talented, promising child.

His good wife is an ideal mother. She suffered much during the war. She comes from Tokat, in Armenia. During the war, they were deported, and her ~~Her~~ first husband was killed. Her parents, and, in fact, all her relatives were massacred during the war. She feels very bad when she is reminded of the past. The slightest mention of it makes her nervous and sensitive. She escaped somehow and came to Troy, New York to live with some friends. She worked in a shirt factory there for some time and afterwards came to San Francisco where some distant relatives lived.

Here she became acquainted with Mr. Katchian and got married. She is content and happy now, having had wealth and everything once and lost it. She is thankful that she is safe from the hands of the Turks. Her relatives are

quite well off. They live in Turlock now. Every summer she goes and spends her vacation there. She goes to evening school to learn the English language. Her daughter is a good teacher for her too. She learns a lot from her.

Mr. Katchian has not lived only for himself; he has done much to help his friends and relatives. In 1908, when the Turks proclaimed the constitution, they called the Armenians their brothers and talked of Liberty, Fraternity and Justice. The Armenians thought they would be safe after that and that they wouldn't have any more massacres, but soon after that, the Turks massacred all the Armenians in Cilicia and confiscated their properties. Those who survived were in great distress. Misak helped his ~~folks~~ people. Later, during the war, the people were driven from their homes. Then again he sent them money so they ~~shouldn't~~ wouldn't starve. It was during that time ~~when~~ that people fled from ~~that~~ the country and sought safety in other countries. Mr. Katchian has two married sisters in France now. During the war he sent them money several times, when they were in great need.

At first, when Misak started his rug business with his brother, it was very successful, but for the last three or four years the business has dropped. During the depression years, the business has been so slow that very often it did

not cover the expenses. They ~~would fall~~ fell behind in their rent, but they didn't give up the store. Almost all their savings were used in this way. They live economically, hoping that business will be somewhat better soon.

They have a business car, a truck, which they use for business as well as for pleasure.

Mr. M. Katchian is a good husband and a good father. He is very handy around the house. He likes jokes and entertains his friends with many funny anecdotes. Above all he is a good loyal citizen. He loves this beautiful country and has many reasons to be thankful.

M. K

Mr. (Misak Katchian) is about forty-five. His brother John is thirty-five. These two brothers live and work together in San Francisco.

They come from Sis, in Cilicia. Sis, Adana and Tarsus are situated near the southern coast of Asia Minor. Mersin is the nearest port town. Taurus, the Great Mountain Chain, is found in this part of the country. Sis is surrounded by mountains, but Adana is situated in a plain region where many vineyards with their regular lines of grape vines make a picturesque view. There are many kinds of fruit trees as well.

The Armenian Apostolic Church has four centers for the patriarchate. They are the following towns: Etch-Miatzin, which means "Christ came down" in Armenian, Constantinople, Jerusalem and Sis. In each of these four cities, there is a monastery or a convent where students are prepared for the priesthood. The priests may marry but the bishops may not. They have to follow the rule of celibacy, so that they may be able to devote all their lives to spiritual purposes.

M. K.

Although (Mr. Katchian) was born in Sis, he ~~has~~ spent his childhood in Adana and was educated there. He could understand very little English when he came to America,

but now he has increased his knowledge of the language so much that he can read the newspapers and understand practically everything.

He was only eighteen years old when he came to this country. First, he stayed in New York and worked as a peddler. He used to roast chestnuts on one side of a push cart, and on the other side he sold postal cards and other small articles. He did this for some time.

He had a rich uncle, in Montreal, Canada, whose name was Davis. This uncle was a rug merchant and had a factory for cleaning and repairing as well. Also, he was an expert in oriental rugs. So Misak went to Montreal to work with his uncle. A few years afterwards his brother John came also and started to work with him.

Ever since then, these two brothers have always worked together and lived together. They have had no separate accounts. They love and respect one another, in fact, they have never had any disagreement.

These two brothers worked steadily for six years and saved some money. Afterwards Davis gave up the business and went to San Francisco where he established a rug factory for a big firm. The boys stayed in Montreal. Together they started an ice-cream and lunch counter near the station, a very busy spot, especially when the steamers

left or arrived. Their business was very successful. They were so busy in the rush hours that a young man used to come and help them.

Once this young man, with another boy, came through the roof and stole eighty dollars from his pocket while Misak was sleeping soundly, being dead tired. In the morning, when Misak and his brother went to open the store, they noticed that the money was gone. They knew who had done it. They suspected that boy. They went to court, the boy's friend confessed that they had done it together, but they couldn't get the money back.

When Davis had established his rug factory in San Francisco, he sent for them. So they came to San Francisco and worked with their uncle for several years and saved a considerable amount of money.

Then the firm failed. Davis went to another state, where he died. Misak and John rented a store at the beach and made waffles. They continued this for two years and then gave it up, because Misak, standing all day in the damp, cold store got rheumatism in his legs. He tried all kinds of remedies. Although he is much better now, it left him weak.

In 1923 he got married and at the same time with his brother started a rug business of their own, a retail store

downtown where they even now sell oriental rugs, and clean and repair them as well. In 1925 they bought a small cottage. It is a neat little house, but not in good shape. They intend to remodel the house some day, when they can afford it.

He has a smart little girl called Isabelle. She is eight years old, ~~now.~~ ~~She~~ is very fond of pets. ~~Now, she~~ has a little kitten, with which she plays. She sings, recites and dances well, ~~She~~ seems to be a talented, promising child.

His good wife is an ideal mother. She suffered much during the war. She comes from Tokat, in Armenia. During the war, they were deported, her first husband was killed. Her parents, and, in fact, all her relatives were massacred during the war. She feels very bad when she is reminded of the past, the slight mention of it makes her nervous and sensitive. She escaped somehow and came to Troy, New York to live with some friends. She worked in a shirt factory there for some time and afterwards came to San Francisco where some distant relatives lived.

Here she became acquainted with Mr. Katchian and got married. She is content and happy now, having had wealth and everything once and lost it. She is thankful that she is safe from the hands of the Turks. Her relatives are

quite well off. They live in Turlock ~~now~~. Every summer she goes and spends her vacation there. She goes to evening school to learn the language. Her daughter is a good teacher for her too. She learns a lot from her.

Mr. Katchian has not lived only for himself; he has done much to help his friends and relatives. In 1908, when the Turks proclaimed the constitution, they called the Armenians their brothers and talked of Liberty, Fraternity and Justice. The Armenians thought they would be safe after that and that they wouldn't have any more massacres, but soon after that, the Turks massacred all the Armenians in Cilicia and confiscated their properties. Those who survived were in great distress. Misak helped his folks. Later, during the war, the people were driven from their homes. Then again he sent them money so they shouldn't starve. It was during that time when people fled from that country and sought safety in other countries. Mr. Katchian has two married sisters in France now. During the war he sent them money several times, when they were in great need.

At first, when Misak started his rug business with his brother, it was very successful, but for the last three or four years the business has dropped. During the depression years, the business has been so slow that very often it did

not cover the expenses. They would fall behind in their rent, but they didn't give up the store. Almost all their savings were used in this way. They live economically, hoping that business will be somewhat better soon.

They have a business car, a truck, which they use for business as well as for pleasure.

Mr. M. Katchian is a good husband and a good father. He is very handy around the house. He likes jokes and entertains his friends with many funny anecdotes. Above all he is a good loyal citizen. He loves this beautiful country and has many reasons to be thankful.

Mr. Misak Katchian is about forty-five. His brother John is thirty-five. These two brothers live and work together in San Francisco.

They come from Sis, in Cilicia. Sis, Adana and Tarsus are situated near the southern coast of Asia Minor. Mersin is the nearest port town. Taurus, the Great Mountain Chain, is ~~found~~ located in this part of the country. Sis is surrounded by mountains, but Adana is situated in a plain region where many vineyards with their regular lines of grape vines make a picturesque view. There are many kinds of fruit trees as well.

The Armenian Apostolic Church has four centers for the patriarchate. They are the following towns: Etch-Miatzin, which means "Christ came down" in Armenian, Constantinople, Jerusalem and Sis. In each of these four cities, there is a monastery ~~or a convent~~ where students are prepared for the priesthood. The priests may marry but the bishops may not. ~~They have~~ The bishop has to follow the rule of celibacy, so that they may be able to devote all ~~their~~ his ~~lives~~ life to spiritual purposes.

Although Mr. Katchian was born in Sis, he ~~was~~ spent his childhood in Adana and was educated there. He could understand very little English when he came to America,

but now he has increased his knowledge of the language so much that he can read the newspapers and understand practically everything.

He was only eighteen years old when he came to this country. First, he stayed in New York and worked as a peddler. He used to roast chestnuts on one side of a push cart, ~~and~~ which on the other side ~~he sold~~ had postal cards and other small articles. He did this for some time.

He had a rich uncle, in Montreal, Canada, whose name was Davis. This uncle was a rug merchant and had a factory for cleaning and repairing as well, ~~the~~ and ~~, he~~ was an expert in oriental rugs. So Misak went to Montreal to work with his uncle. A few years afterwards his brother John came also and started to work with him.

Ever since then, ~~the~~ two brothers have always worked together and lived together. They have had no separate accounts. They love and respect one another, in fact, they have never had any disagreement.

~~The~~ two brothers worked steadily for six years and saved some money. Afterwards Davis gave up the business and went to San Francisco where he established a rug factory for a big firm. The boys stayed in Montreal. Together they started an ice-cream and lunch counter near the station, a very busy spot, especially when the steamers

left or arrived. Their business was very successful. They were so busy in the rush hours that ~~a young man used to come and help them~~ they had to have a helper.

Once this ~~young man~~ helper, with another boy, came through the roof and stole eighty dollars from ~~his~~ Misak's pocket while Misak was sleeping soundly, being dead tired. In the morning, when Misak and his brother went to open the store, they noticed that the money was gone. They knew who had done it. They suspected that boy. They went to court, the boy's friend confessed that they had done it together, but they couldn't get the money back.

When Davis had established his rug factory in San Francisco, he sent for them. So they came to San Francisco and worked with their uncle for several years and saved a considerable amount of money.

Then the firm failed. Davis went to another state, where he died. Misak and John rented a store at the beach and made waffles. They continued this for two years and then gave it up, because Misak, standing all day in the damp, cold store got rheumatism in his legs. He tried all kinds of remedies. Although he is much better now, it left him weak.

In 1923 he got married and at the same time with his brother started a rug business of their own, a retail store

downtown where they even now sell oriental rugs, and clean and repair them as well. In 1925 they bought a small cottage. It is a neat little house, but not in good shape. They intend to remodel the house some day, when they can afford it.

He has a smart little girl called Isabelle. She is eight years old now. She is very fond of pets and has a little kitten, with which she plays. She sings, recites and dances well. She seems to be a talented, promising child.

His good wife is an ideal mother. She suffered much during the war. She comes from Tokat, in Armenia. During the war, they were deported, and her first husband was killed. Her parents, and, in fact, all her relatives were massacred during the war. She feels very bad when she is reminded of the past. The slightest mention of it makes her nervous and sensitive. She escaped somehow and came to Troy, New York to live with some friends. She worked in a shirt factory there for some time and afterwards came to San Francisco where some distant relatives lived.

Here she became acquainted with Mr. Katchian and got married. She is content and happy now, having had wealth and everything once and lost it. She is thankful that she is safe from the hands of the Turks. Her relatives are

quite well off. They live in Turlock now. Every summer she goes and spends her vacation there. She goes to evening school to learn the English language. Her daughter is a good teacher for her too. She learns a lot from her.

Mr. Katchian has not lived only for himself; he has done much to help his friends and relatives. In 1908, when the Turks proclaimed the constitution, they called the Armenians their brothers and talked of Liberty, Fraternity and Justice. The Armenians thought they would be safe after that and that they wouldn't have any more massacres, but soon after that, the Turks massacred all the Armenians in Cilicia and confiscated their properties. Those who survived were in great distress. Misak helped his ~~ruins~~ people. Later, during the war, the people were driven from their homes. Then again he sent them money so they ~~shouldn't~~ wouldn't starve. It was during that time ~~when~~ that people fled from ~~that~~ the country and sought safety in other countries. Mr. Katchian has two married sisters in France now. During the war he sent them money several times, when they were in great need.

At first, when Misak started his rug business with his brother, it was very successful, but for the last three or four years the business has dropped. During the depression years, the business has been so slow that very often it did

not cover the expenses. They ~~would fall~~ fell behind in their rent, but they didn't give up the store. Almost all their savings were used in this way. They live economically, hoping that business will be somewhat better soon.

They have a business car, a truck, which they use for business as well as for pleasure.

Mr. H. Katchian is a good husband and a good father. He is very handy around the house. He likes jokes and entertains his friends with many funny anecdotes. Above all he is a good loyal citizen. He loves this beautiful country and has many reasons to be thankful.

Mr. Agamian ~~states that he~~ was born ~~in Turkey,~~ in Constantinople, capital of the Ottoman Empire. This city is situated on a declivity of gently sloping hills which grade down to the Black Sea and the Bosphorus, on the ~~South East~~ South East. Surrounded on all sides, except the west, by water, the city is most unusually located, having a walled sea front altogether eight miles long.

Mr. Agamian lived in Para, which is principally an European quarter, the residential district for ambassadors, diplomats and Americans, ~~as well.~~ The entire city is said to be more beautifully situated than any other European city, very picturesque and imposing with its hundreds of mosques, cupolas, minarets, interspersed with lofty cypresses, its ports crowded with shipping.

But within the city, in the period previous to Mr. Agamian's leaving it, the city formed a labyrinth of crooked, often ill-paved streets, dirty lawns with low built houses of roughly-hewn stone, or ~~may~~be wood. In more recent years, numerous fires of tremendous proportions have devastated the city, thus paving the way for a general modernizing of whole residential and business districts.

"Thus you will note that some of the oriental picturesqueness of thirty or forty years ago has passed," pointed

out Mr. Agamian. "~~Too,~~ The older streets are dull and deserted, with activities confined mostly to the bazaars, where active bartering and selling is in progress.

"Cabs and tramways too have come, replacing camel service as a means of transportation. Camel travel is consequently a thing of the past. Another feature of the city which is very noticeable is the numerous ownerless dogs which roam the city. The dogs have a distinct advantage, that of being active scavengers.

"Our climate in Constantinople, as a whole, is mild and delightful, but subject to great and violent changes, sometimes without warning.

"All children are sent to school at an early age. They learn to read, write, cipher and recite the Koran. The principal schools of the higher order are confined to teaching boys alone. Armenian people are considered quite studious. Parents here feel a responsibility to place their children in the beginning school, the kindergarten at an early age.

"The Armenian people are very astute in business. They are very successful fruit growers as makers of wine, and at handling vegetables, ~~they prove equally successful.~~ Armenians first introduced the Casaba melon in America. This melon, a very delicious type, is named after Casaba, a town in Turkey. Often the entire family here work toge-

ther in one business. Farming, grain raising and stock production, too, interest large numbers.

"French is the commercial language in all business transactions here, hence all Armenians plan to learn French. They learn Armenian, of course. Then they must speak the Turkish language. The fourth is English, which is now obligatory.

"The Armenian gets along better on his own individual efforts, that is, working by himself, than by working in groups. There are some very large Syrian corporations, which are successful, but as a rule, the Armenian likes to create and own his own business.

"When I decided to leave Turkey permanently, I went first to England for a time, thence to India, for a stay in Calcutta. Leaving India, I went to Australia, where I worked a while; later I came to America, where I arrived in 1896."

Mr. Agamian speaks many languages, having had every educational advantage and cultural training. Continuing, he pointed out that Armenians have migrated all over the world.

"Everywhere," he ~~states~~ said, "they succeed. You never find them beggars. They adapt themselves readily to local customs and conditions, becoming good citizens. They are very loyal to their adopted country, and actually endeavor to become a part of the community in which they live.

"The average Armenian also quickly adapts himself to the prevailing language wherever he is. All languages are taught in Armenian universities.

"Before the massacre there were about four million Armenians. Now, there are between two and three million under Soviet Russia, and in six or seven years, they have made more progress than any Russians. They make every effort to adopt modern systems and modern ways of doing things. They are peaceful and if they are left alone, they never have occasion to give any trouble.

"If it had not been for the massacre and the persecution by the Turks, they would not have scattered so.

"In 1887, when I left, the telephone was just coming in to use. I lived in the Para district. Here were the Europeans and Americans who reside in Constantinople. There is a very fine college here called "Central College", graduates from which may enter any higher school of Europe. The Americans have a college here too with very extensive courses.

"Back in 1887, when the Hindus, Turks and Armenians started to emigrate, I decided to go to Calcutta. Two of the largest shipping companies there are owned by Armenians. In connection with Armenians in Calcutta, it is interesting to note that some very wealthy Armenians left legacies for the Armenian nationals, who might be in Calcutta and find

themselves in dire straits. They equipped a hotel with part of this money, which is conducted free for Armenians, affording so many days for a stay, according to the individual's needs; and when leaving, the guest is given fifteen dollars, so that he may have some money in his pocket to start out on his way. This is a purely philanthropic project.

"Some people claim Armenians are a good deal like the Jews in having marked commercial ability. In Syria, when the Armenians were persecuted, and became very poor, they started again, and were on their feet and prospering in less than two years. Most of them owned their own businesses and were prosperous.

"The wealthier classes are quite artistic and influential with their own people.

"In art, the Armenian makes a favorable comparison with other countries, in point of numbers and achievements. They make a good showing in all parts of Europe, also in America. Patigan, the artist, who was born of Armenian parents who emigrated to Fresno, may be mentioned as one. Vocal artists, too, and some actors, have made enviable names for themselves, singing and speaking the French, Russian and English languages. One singer, I recall, a Miss Banian, who made her debut over thirty years ago, appeared later in Italian

opera."

"Armenians," Mr. Agamian points out, "always seek their own countrymen, wherever they are. They feel they are so far from the homeland, and they always help each other."

Mr. Agamian states that he was born in Turkey, in Constantinople, capital of the Ottoman Empire. This city is situated on a declivity of gently sloping hills which grade down to the Black Sea and the Bosphorus, on the South East. Surrounded on all sides, except the west, by water, the city is most unusually located, having a walled sea front altogether eight miles long.

Mr. Agamian lived in Para, which is principally an European quarter, the residential district for ambassadors, diplomats and Americans as well. The entire city is said to be more beautifully situated than any other European city, very picturesque and imposing with its hundreds of mosques, cupolas, minarets, interspersed with lofty cypresses, its ports crowded with shipping.

But within the city, in the period previous to Mr. Agamian's leaving it, the city formed a labyrinth of crooked, often ill-paved, streets, dirty lawns with low built houses of roughly-hewn stone, or maybe wood. In more recent years, numerous fires of tremendous proportions have devastated the city, thus paving the way for a general modernizing of whole residential and business districts.

"Thus you will note that some of the oriental picturesqueness of thirty or forty years ago has passed," pointed

out Mr. Agamian. "Too, the older streets are dull and deserted, with activities confined mostly to the bazaars, where active bartering and selling is in progress.

"Cabs and tramways too have come, replacing camel service as a means of transportation. Camel travel is consequently a thing of the past. Another feature of the city which is very noticeable is the numerous ownerless dogs which roam the city. The dogs have a distinct advantage, that of being active scavengers.

"Our climate in Constantinople, as a whole, is mild and delightful, but subject to great and violent changes, sometimes without warning.

"All children are sent to school at an early age. They learn to read, write, cipher and recite the Koran. The principal schools of the higher order, are confined to teaching boys alone. Armenian people are considered quite studious. Parents here feel a responsibility to place their children in the beginning school, the kindergarten at an early age.

"The Armenian people are very astute in business. They are very successful fruit growers; as makers of wine, and at handling vegetables, they prove equally successful. Armenians first introduced the Casaba melon in America. This melon, a very delicious type, is named after Casaba, a town in Turkey. Often the entire family here work toge-

ther in one business. Farming, grain raising and stock production, too, interest large numbers.

"French is the commercial language in all business transactions ~~here~~, hence all Armenians plan to learn French. They learn Armenian, of course. Then they must speak the Turkish language. The fourth is English, which is now obligatory.

"The Armenian gets along better on his own individual efforts, that is, working by himself, than working in groups. There are some very large Syrian corporations, which are successful, but as a rule, the Armenian likes to create and own his own business.

"When I decided to leave Turkey permanently, I went first to England for a time, thence to India, for a stay in Calcutta. Leaving India, I went to Australia, where I worked a while; later I came to America, where I arrived in 1896."

Mr. Agamian speaks many languages, having had every educational advantage and cultural training. Continuing, he pointed out that Armenians have migrated all over the world.

"Everywhere," he states, "they succeed. You never find them beggars. They adapt themselves readily to local customs and conditions, becoming good citizens. They are very loyal to their adopted country, and actually endeavor to become a part of the community in which they live.

"The average Armenian also quickly adapts himself to the prevailing language wherever he is. All languages are taught in Armenian universities.

"Before the massacre there were about four million Armenians. Now, there are between two and three million under Soviet Russia, and in six or seven years, they have made more progress than any Russians. They make every effort to adopt modern systems and modern ways of doing things. They are peaceful and if they are left alone, they never have occasion to give any trouble.

"If it had not been for the massacre and the persecution by the Turks, they would not have scattered so.

"In 1887, when I left, the telephone was just coming in. I lived in the Para district. Here were the Europeans and Americans who reside in Constantinople. There is a very fine college there called "Central College", graduates from which may enter any higher school of Europe. The Americans have a college here too with very extensive courses.

"Back in 1887, when the Hindus, Turks and Armenians started to emigrate, I decided to go to Calcutta. Two of the largest shipping companies there are owned by Armenians. In connection with Armenians in Calcutta, it is interesting to note that some very wealthy Armenians left legacies for the Armenian nationals, who might be in Calcutta and find

themselves in dire straits. They equipped a hotel with part of this money, which is conducted free for Armenians, affording so many days for a stay, according to the individual's needs; and when leaving, the guest is given fifteen dollars, so as to have some money in his pocket in starting out on his way. This is a purely philanthropic project.

"Some people claim Armenians are a good deal like the Jews in having marked commercial ability. In Syria, when the Armenians were persecuted, and became very poor, they started agains, and were on their feet, prospering in less than two years. Most of them owned their own businesses and were prosperous.

"The wealthier classes are quite artistic and influential with their own people.

"In art, the Armenian makes a favorable comparison with other countries, in point of numbers and achievements. They make a good showing in all parts of Europe, also in America. Patigan, the artist, who was born of Armenian parents who emigrated to Fresno, may be mentioned as one. Vocal artists, too, and some actors, have made enviable names for themselves, singing and speaking the French, Russian and English languages. One singer, I recall, a Miss Banian, who made her debut over thirty years ago, appeared later in Italian

opera."

"Armenians," Mr. Agamian points out, "always seek their own countrymen, wherever they are. They feel they are so far from the homeland, and they always help each other."

Mr. Agamian ~~states that he~~ was born ~~in Turkey~~, in Constantinople, capital of the Ottoman Empire. This city is situated on a declivity of gently sloping hills which grade down to the Black Sea and the Bosphorus, on the South East. Surrounded on all sides, except the west, by water, the city is most unusually located, having a walled sea front altogether eight miles long.

Mr. Agamian lived in Para, which is principally an European quarter, the residential district for ambassadors, diplomats and Americans, ~~as well~~. The entire city is said to be more beautifully situated than any other European city, very picturesque and imposing with its hundreds of mosques, cupolas, minarets, interspersed with lofty cypresses, its ports crowded with shipping.

But within the city, in the period previous to Mr. Agamian's leaving it, the city formed a labyrinth of crooked, often ill-paved streets, dirty lawns with low built houses of roughly-hewn stone or ~~maybe~~ wood. In more recent years, numerous fires of tremendous proportions have devastated the city, thus paving the way for a general modernizing of whole residential and business districts.

"Thus you will note that some of the oriental picturesqueness of thirty or forty years ago has passed," pointed

out Mr. Agamian. "Too, the older streets are dull and deserted, with activities confined mostly to the bazaars, where active bartering and selling is in progress.

"Cabs and tramways too have come, replacing camel service as a means of transportation. Camel travel is consequently a thing of the past. Another feature of the city which is very noticeable is the numerous ownerless dogs which roam the city. The dogs have a distinct advantage, that of being active scavengers.

"Our climate in Constantinople, as a whole, is mild and delightful, but subject to great and violent changes, sometimes without warning.

"All children are sent to school at an early age. They learn to read, write, cipher and recite the Koran. The principal schools of the higher order are confined to teaching boys alone. Armenian people are considered quite studious. Parents here feel a responsibility to place their children in the beginning school, the kindergarten at an early age.

"The Armenian people are very astute in business. They are very successful fruit growers; as makers of wine, and at handling vegetables, ~~they prove equally successful.~~ Armenians first introduced the Casaba melon in America. This melon, a very delicious type, is named after Casaba, a town in Turkey. Often the entire family here work toge-

ther in one business. Farming, grain raising and stock production, too, interest large numbers.

"French is the commercial language in all business transactions here, hence all Armenians plan to learn French. They learn Armenian, of course. Then they must speak the Turkish language. The fourth is English, which is now obligatory.

"The Armenian gets along better on his own individual efforts, that is, working by himself, than by working in groups. There are some very large Syrian corporations, which are successful, but as a rule, the Armenian likes to create and own his own business.

"When I decided to leave Turkey permanently, I went first to England for a time, thence to India, for a stay in Calcutta. Leaving India, I went to Australia, where I worked a while; later I came to America, where I arrived in 1896."

Mr. Agamian speaks many languages, having had every educational advantage and cultural training. Continuing, he pointed out that Armenians have migrated all over the world.

"Everywhere," he said, "they succeed. You never find them beggars. They adapt themselves readily to local customs and conditions, becoming good citizens. They are very loyal to their adopted country, and actually endeavor to become a part of the community in which they live.

"The average Armenian also quickly adapts himself to the prevailing language wherever he is. All languages are taught in Armenian universities.

"Before the massacre there were about four million Armenians. Now, there are between two and three million under Soviet Russia, and in six or seven years, they have made more progress than any Russians. They make every effort to adopt modern systems and modern ways of doing things. They are peaceful and if they are left alone, they never have occasion to give any trouble.

"If it had not been for the massacre and the persecution by the Turks, they would not have scattered so.

"In 1887, when I left, the telephone was just coming in, I lived in the Para district. Here were the Europeans and Americans who reside in Constantinople. There is a very fine college here called "Central College", graduates from which may enter any higher school of Europe. The Americans have a college here too with very extensive courses.

"Back in 1887, when the Hindus, Turks and Armenians started to emigrate, I decided to go to Calcutta. Two of the largest shipping companies there are owned by Armenians. In connection with Armenians in Calcutta, it is interesting to note that some very wealthy Armenians left legacies for the Armenian nationals, who might be in Calcutta and find

themselves in dire straits. They equipped a hotel with part of this money, which is conducted free for Armenians, affording so many days for a stay, according to the individual's needs; and when leaving, the guest is given fifteen dollars, so that he may have some money in his pocket to start out on his way. This is a purely philanthropic project.

"Some people claim Armenians are a good deal like the Jews in having marked commercial ability. In Syria, when the Armenians were persecuted, and became very poor, they started again, and were on their feet and prospering in less than two years. Most of them owned their own businesses and were prosperous.

"The wealthier classes are quite artistic and influential with their own people.

"In art, the Armenian makes a favorable comparison with other countries, in point of numbers and achievements. They make a good showing in all parts of Europe, also in America. Katigan, the artist, who was born of Armenian parents who emigrated to Fresno, may be mentioned as one. Vocal artists, too, and some actors, have made enviable names for themselves, singing and speaking the French, Russian and English languages. One singer, I recall, a Miss Kandian, who made her debut over thirty years ago, appeared later in Italian

opera."

"Armenians," Mr. Aganian points out, "always seek their own countrymen, wherever they are. They feel they are so far from the homeland, and they always help each other."

In Smyrna, Asia Minor, in the German Orphanage, there was a clever little girl with expressive brown eyes and dark silky hair. She was a delicate child. Her mother, a widow, wasn't able to support her or pay for her education, so she was sent to the Orphanage when she was only six years old. There were German sisters teaching and taking care of the children. There were about sixty children, mostly Armenians and some Greeks. The classrooms were in the same building. The children had to speak the German language and to use it in the study of arithmetic, geography, history, and so on. A native Armenian teacher taught their mother tongue twice a week only. In the higher classes they were taught a little English.

On Saturdays, everybody had to wash her own clothes, scrub the dormitories, dining room, kitchen and every place. The older girls had to help the younger ones. They had strict discipline, but poor nourishment. They gave much attention to their mental education, but neglected the physical. They seldom were taken out for a walk or for picnics. The only place they had to play was a small yard surrounded by high walls. Food is the most essential for the growth of children. How can a child study with an empty stomach? There is a saying, "a sound mind in a sound body," one is dependant on the other. Very often they had for their supper only some

tea and a slice of bread. On Sunday afternoons, those who had friends and relatives waited in the hall eagerly to see what dainties they would be brought. Lots of children became anemic and a few died of tuberculosis.

This little girl, whose name is Rebecca, spent her childhood in that seclusion. She finished the German course there and became a teacher of the younger classes when she was fourteen. Now that she was a teacher, she could sit at the same table with the sisters and eat rich, delicious food.

Rebecca had a brother-in-law in Aleppo. He was a wealthy lawyer. He had come to Smyrna to pay a visit and promised to pay for her education. So the following year, Rebecca entered the boarding school of the American Collegiate Institute for Girls, and studied there for two years. She was very happy at the change. What a contrast between the two schools! It seemed like a Paradise to her, and she felt as a bird out of its cage. What freedom and privileges did she enjoy there! What thrilled her most was the music. She could take piano lessons too, a privilege which only the rich students could afford. At last her dreams were coming true. In three months, she was able to speak English quite fluently. They had five American and a few native teachers. She had a German teacher, Miss Pohl, who was an American missionary teacher. Sometimes Rebecca used to go and have a little

chat with her in German. Once, Miss Pohl said to a friend of hers, "Rebecca wants to be very rich."

In 1912, with her mother she went to Constantinople. Her brother-in-law had provided their expenses and she was to enter the Home School for Girls in Constantinople. There her mother came in contact with some friends who were going to America. Her married sister had gone to America a year ago. Her mother was a woman who made hasty decisions. She had a bright idea. She persuaded her daughter to go to America, saying that she could go to high school over there. Rebecca wouldn't give in. Her great ambition had been to enter the Home School. After some argument, her mother said to her, "If you don't want to go, I'll twist your neck like a hen's." Anyway, her mother had her way at last, and they came over to America, direct to San Francisco. Sometimes, Rebecca refers to that incident and believes that it was the hand of God that guided them, because, not long after, the war broke out. If they had stayed in Smyrna, they would have suffered much.

After the war, some of her friends who came from Smyrna told her of all the hardships they had to endure. Bread was scarce and hard to get, because the Turkish government was sending the best grain to Germany and the people in Turkey had to eat mouldy bread full of sand and all kinds of dirt.

Not only bread, but sugar, rice, coffee and everything else was hard to get. Only the rich people could get it by paying a very high price. Some people used to boil horsebeans to make bread.

In the interior towns, the people suffered much more, because they were being driven ruthlessly out of their homes into unknown places, ignorant of what was going to become of them. It is very sad to go into these details. But the worst came upon Smyrna three years after the Armistice, in the fall of 1922. After the retreat of the Greek army, all the Christians had to flee for their lives. The city was in flames. The Turks pumped kerosene oil on the houses to make the fire worse. Thus, they destroyed the beautiful city of Smyrna. The Italians took part in it too, because they were jealous of the Greeks. The people were in great confusion. The Turks were massacring the Christians and taking young men and girls captive. The people rushed to the seashore to get into boats. Lots of people were pushed in the sea and were drowned. Those who had money could get away first into the boats and then in the ships. The American teachers and missionaries led the students of the school safely to the quay with the American flags in their hands, so no harm should come to them. This catastrophe fell upon all the people. The rich and the poor alike had the same fate. At last, the survivors took refuge in dif-

ferent parts of Europe. They settled in Greece, France, and in other parts of the Balkan States.

Let us come back to our subject again. Rebecca came to San Francisco with her mother. They had some hard times at first, because they didn't have any means to live. Rebecca boarded with her sister here and attended high school. A short time after, her mother went to Fresno and was married to a farmer. They had a vineyard, a cow and some chickens. They grew vegetables and fruit in the lot, especially watermelons. During the summer months they would go and work in the canneries. In this way, they made a living.

Rebecca finished the Evening High School and after, went to business college for six months. In the meantime she worked in the office of a private store. After finishing her course, Rebecca got employment as cashier in the Emporium and worked there for two years. Once, when she was on her vacation, she went to Fresno to see her mother. There, in the church, a young man saw her and was very much interested in her. He wanted to know who she was and wished to have an interview. The mother was delighted ofcourse, but it was hard to persuade her, because Rebecca had a great ambition to become rich, as her teacher had predicted. However, she was persuaded at last. This young man was a neat looking tailor, tall and slim. His name was John Malpantian. He had been in this country since

1910. He was a citizen and had gone to war, serving in the American army in France. He had come back safely. He was doing tailoring work for a big establishment.

So, in 1920, Rebecca got married to John Malpantian. They lived in a modest home in Fresno for several years. Her first born baby died at birth. Rebecca suffered much illness during that time from physical weakness and disappointment. Consequently, John spent a lot of money for her recovery. In 1923 she had a baby girl. Her name is Lorraine. She is a talented child. She can play the piano and draws well. Her parents are proud of her, since she is the only child. Now she is going to junior high school.

In 1925 they moved to San Francisco and John started a cleaning and dyeing store. The business was so successful that in a few years he saved a few thousand dollars and bought a lot in a good district and built a house. John got his bonus too, that was a great help.

Now, they have a modern one-family house furnished tastefully, including all the latest improvements. They built up the business and the home, before the depression. Later business became slow, so in 1929 John sold his well established store for a good price and started another one. This store he kept for three years. At first, he could make a living, but after, day by day, it became worse and worse; so that he could

not pay his rent. The bills kept on coming just the same, ofcourse, but the money that he had saved was all gone. So he gave up that store and went to work with another tailor on a small salary and commission.

Rebecca, seeing that her husband couldn't keep up with the expenses, started to give piano lessons to beginners. With her help they are able to make the two ends meet. They are both economical.

They have a good baby grand piano and a nice car, which is used for business as well as for pleasure. They have every electrical appliance that makes the house chores easy, so that she can devote her precious time to more useful work, saving her energy, ~~which in turn takes away the mental worry that is so injurious to health.~~

After all, in a sense, Rebecca is pursuing her ambition of living a comfortable life. She doesn't want to be rich; she is satisfied to have just enough. Her husband is a man of good, moderate habits. He loves homelife and does everything to make his family happy. He is very handy around the house. When he is at home, he ~~will get busy~~ doing something. He ~~will~~ either fix the lawn in the front or work in the back garden. He keeps the basement ~~always~~ clean and tidy.

They are both good, useful and loyal citizens and are very happy and glad to be in the United States, which they have adopted as their own country.

In Smyrna, Asia Minor, in the German Orphanage, there was a clever little girl with expressive brown eyes and dark silky hair. She was a delicate child. Her mother, a widow, wasn't able to support her or pay for her education, so she was sent to the Orphanage when she was only six years old. There were German sisters teaching and taking care of the children. There were about sixty children, mostly Armenians and some Greeks. The classrooms were in the same building. The children had to speak the German language and to use it in the study of arithmetic, geography, history, and so on. A native Armenian teacher taught their mother tongue twice a week only. In the higher classes they were taught a little English.

On Saturdays, everybody had to wash her own clothes, scrub the dormitories, dining room, kitchen and every place. The older girls had to help the younger ones. They had strict discipline, but poor nourishment. They gave much attention to their mental education, but neglected the physical. They seldom were taken out for a walk or for picnics. The only place they had to play was a small yard surrounded by high walls. Food is the ~~most~~ essential for the growth of children. How can a child study with an empty stomach? There is a saying, "a sound mind in a sound body," one is dependant on the other. Very often they had for their supper only some

tea and a slice of bread. On Sunday afternoons, those who had friends and relatives waited in the hall eagerly to see what dainties they would be brought. Lots of children became anemic and a few died of tuberculosis.

This little girl, whose name is Rebecca, spent her childhood in that seclusion. She finished the German course there and became a teacher of the younger classes when she was fourteen. Now that she was a teacher, she could sit at the same table with the sisters and eat rich, delicious food.

Rebecca had a brother-in-law in Aleppo. He was a wealthy lawyer. He had come to Smyrna to pay a visit and promised to pay for her education. So the following year, Rebecca entered the boarding school of the American Collegiate Institute for Girls, and studied there for two years. She was very happy at the change. What a contrast between the two schools! It seemed like a Paradise to her, and she felt as a bird out of its cage. What freedom and privileges did she enjoy there! What thrilled her most was the music. She could take piano lessons too, a privilege which only the rich students could afford. At last her dreams were coming true. In three months, she was able to speak English quite fluently. They had five American and a few native teachers. She had a German teacher, Miss Pohl, who was an American missionary teacher. Sometimes Rebecca used to go and have a little

chat with her in German. Once, Miss Pohl said to a friend of hers, "Rebecca wants to be very rich."

In 1912, with her mother she went to Constantinople. Her brother-in-law had provided their expenses and she was to enter the Home School for Girls in Constantinople. There her mother came in contact with some friends who were going to America. Her married sister had gone to America a year ago. Her mother was a woman who made hasty decisions. She had a bright idea. She persuaded her daughter to go to America, saying that she could go to high school over there. Rebecca wouldn't give in. Her great ambition had been to enter the Home School. After some argument, her mother said to her, "If you don't want to go, I'll twist your neck like a hen's." Anyway, her mother had her way atlast, and they came over to America, direct to San Francisco. Sometimes, Rebecca refers to that incident and believes that it was the hand of God that guided them, because, not long after, the war broke out. If they had stayed in Smyrna, they would have suffered much.

After the war, some of her friends who came from Smyrna told her of all the hardships they had to endure. Bread was scarce and hard to get, because the Turkish government was sending the best grain to Germany and the people in Turkey had to eat mouldy bread full of sand and all kinds of dirt.

Not only bread, but sugar, rice, coffee and everything else was hard to get. Only the rich people could get it by paying a very high price. Some people used to boil horsebeans to make bread.

In the interior towns, the people suffered much more, because they were being driven ruthlessly out of their homes into unknown places, ignorant of what was going to become of them. It is very sad to go into these details. But the worst came upon Smyrna three years after the Armistice, in the fall of 1922. After the retreat of the Greek army, all the Christians had to flee for their lives. The city was in flames. The Turks pumped kerosene oil on the houses to make the fire worse. Thus, they destroyed the beautiful city of Smyrna. The Italians took part in it too, because they were jealous of the Greeks. The people were in great confusion. The Turks were massacring the Christians and taking young men and girls captive. The people rushed to the seashore to get into boats. Lots of people were pushed in the sea and were drowned. Those who had money could get away first into the boats and then in the ships. The American teachers and missionaries led the students of the school safely to the quay with the American flags in their hands, so no harm should come to them. This catastrophe fell upon all the people. The rich and the poor alike had the same fate. At last, the survivors took refuge in dif-

ferent parts of Europe. They settled in Greece, France, and in other parts of the Balkan States.

Let us come back to our subject again. Rebecca came to San Francisco with her mother. They had some hard times at first, because they didn't have any means to live. Rebecca boarded with her sister here and attended high school. A short time after, her mother went to Fresno and was married to a farmer. They had a vineyard, a cow and some chickens. They grew vegetables and fruit in the lot, especially watermelons. During the summer months they would go and work in the canneries. In this way, they made a living.

Rebecca finished the Evening High School and after, went to business college for six months. In the meantime she worked in the office of a private store. After finishing her course, Rebecca got employment as cashier in the Emporium and worked there for two years. Once, when she was on her vacation, she went to Fresno to see her mother. There, in the church, a young man saw her and was very much interested in her. He wanted to know who she was and wished to have an interview. The mother was delighted ofcourse, but it was hard to persuade her, because Rebecca had a great ambition to become rich, as her teacher had predicted. However, she was persuaded at last. This young man was a neat looking tailor, tall and slim. His name was John Nalpantian. He had been in this country since

1910. He was a citizen and had gone to war, serving in the American army in France. He had come back safely. He was doing tailoring work for a big establishment.

So, in 1920, Rebecca ~~get~~ married ~~to~~ John Malpantian. They lived in a modest home in Fresno for several years. Her first ~~born~~ baby died at birth. Rebecca suffered much illness during that time from physical weakness and disappointment. Consequently, John spent a lot of money for her recovery. In 1923 she had a baby girl. Her name is Lorraine. She is a talented child. She can play the piano and draws well. Her parents are proud of her, since she is the only child. Now she is going to junior high school.

In 1925 they moved to San Francisco and John started a cleaning and dyeing store. The business was so successful that in a few years he saved a few thousand dollars and bought a lot in a good district and built a house. John got his bonus too, that was a great help.

Now, they have a modern one family house furnished tastefully, including all the latest improvements. They built up the business and the home, before the depression. Later business became slow, so in 1929 John sold his well established store for a good price and started another one. This store he kept for three years. At first, he could make a living, but after, day by day, it became worse and worse; so that he could

not pay his rent. The bills kept on coming just the same, ofcourse, but the money that he had saved was all gone. So he gave up that store and went to work with another tailor on a small salary and commission.

Rebecca, seeing that her husband couldn't keep up with the expenses, started to give piano lessons to beginners. With her help they are able to make the two ends meet. They are both economical.

They have a good baby grand piano and a nice car, which is used for business as well as for pleasure. They have every electrical appliance that makes the house chores easy, so that she can devote her precious time to more useful work, saving her energy, which in turn takes away the mental worry that is so injurious to health.

After all, in a sense, Rebecca is pursuing her ambition of living a confortable life. She doesn't want to be rich; she is satisfied to have just enough. Her husband is a man of good, moderate habits. He loves homelife and does everything to make his family happy. He is very handy around the house. When he is at home, he will get busy doing something. He will either fix the lawn in the front or work in the back garden. He keeps the basement always clean and tidy.

They are both good, useful and loyal citizens and are very happy and glad to be in the United States, which they have adopted as their own country.

not pay his rent. The bills kept on coming just the same, of course, but the money that he had saved was all gone. So he gave up that store and went to work with another tailor on a small salary and commission.

Rebecca, seeing that her husband couldn't keep up with the expenses, started to give piano lessons to beginners. With her help they are able to make the two ends meet. They are both economical.

They have a good baby grand piano and a nice car, which is used for business as well as for pleasure. They have every e- lectrical appliance that makes the house chores easy, so that she can devote her precious time to more useful work, saving her energy, which in turn taken away the mental worry that is a injurious to health.

After all, in a sense, Rebecca is pursuing her ambition of living a comfortable life. She doesn't want to be rich; she is satisfied to have just enough. Her husband is a man of good, moderate habits. He loves domestic and does everything to make his family happy. He is very handy around the house. When he is at home, he will get busy doing something. He will either fix the lawn in the front or work in the back garden. He keeps the basement always clean and tidy.

They are both good, useful and loyal citizens and are very happy and glad to be in the United States, which they have adopt- ed as their own country.

SFH 23

XLVII Armenia